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RECORD OF CHRISTIAN WORK

Volume 51—Number 3

MARCH, 1932

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"I Am Alive!"

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After Death—What?

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Bible Notes on First Corinthians

The Bible and the Child

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G. Campbell Morgan
Arthur J. Brown
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W. Douglas Mackenzie

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FAITH+WORK=SUCCESS

The principle of Faith plus Work equals Success guided D. L. Moody in the founding of The Northfield Schools. It has played a great part in the lives of more than 25,000 girls and boys who have come to The Northfield Schools seeking an education. It has been the foundation on which thousands of happy, useful lives have been built.

The Northfield Schools depend on the WORK of the students to minimize for them the cost of an education. The Schools also depend on the FAITH and *willingness to give*, which characterizes their many loyal friends. The SUCCESS of The Northfield Schools depends on these two factors. The students are doing their part. Are you, Friend of Northfield, doing yours?

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March 25—Good Friday
March 27—Easter Sunday

Northfield Summer Conferences 1932

Young Women's	June 23 to July 1
Home Mission	July 5–12
Foreign Missionary	July 12–20
Religious Education	July 21–30
General Conference	July 30 to August 15
Christian Endeavor	August 15–22

Full information may be obtained by writing A. G. Moody, secretary, East Northfield, Mass.

Current Thought

MOST CERTAINLY THE CHURCHES will never complete their world mission separately. Separately they are sectarian organizations, bound to promote their special systems.—"Churchman."

WHY NOT TRY new methods of preaching? Why not change the times of worship? Why be afraid to introduce some element of surprise into the service?—"Home Messenger."

WHEN PSYCHOLOGISTS ATTEMPT to reduce human life to the level of animal existence I always fall back on the argument of Dr. Fairbairn:

"Think of what animals have remained and man has become!"—W. A. Cameron.

AMERICA has a pathetic faith in its own swiftly changing slang. Once we were not ashamed to go to a prayer meeting or to belong to a Bible class, but since these ecclesiastical models are now out of date we propose in their stead the religious discussion group. Of all the devices which ingenuity has ever fabricated to stir the spiritual life, this is plainly the worst. It assumes that you can learn about religion from the outside, that you can know the truth without doing the will.—Willard L. Sperry.

IF MUCH OF OUR MODERNISM is true, then St. Paul was a blockhead and many of our New Testament writers were altogether wrong. I will hold on to the faith of my fathers. I will hold on in the teeth of all opposition. I will struggle to keep abreast of all modern thinking, science and psychology, but I will not give up my faith. I am going to make it my business to preserve the positive tradition. We have got to the turning of the roads. We have to choose between a positive gospel and a negative aim whose end is—nothing.—Prof. John S. Whale of England.

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quality of the leader, capability of action and decisive action.

Indecision is mostly due to cowardice. Courage and boldness are the greatest wisdom. Too long have we sung the praise of tact and diplomacy. They are necessary and good. We cannot get on without them. But they have lately been the cause of more failures than successes. Judiciousness has covered a multitude of sins. What we need is to see with the generals at the front in Europe the value of the offensive and the danger of letting the initiative slip from our hands. We need more courage for decisive action after study has not entirely cleared the situation and cannot do so.—Frederick L. Anderson.

GLADNESS IN CHRISTIAN LIVING; A SERIES OF ADDRESSES, by Charles Haddon Nabers. Fleming H. Revell Co., New York. 94 pages. $1.

The title is derived from the first sermon, on the words "Then were the disciples glad when they saw the Lord," John 20. 20, and the whole series of nine sermons is on that exhilarating plane. Christianity is a radiant religion to the author, aglow with supernatural light, and he who lives close to the Master should live gloriously, he says.

Each sermon is a spiritual and a homiletical treat. They open up Scripture topics and passages in a catchy way. Wherever you open the book you read with eagerness.

NEW LIFE THROUGH GOD, by Toyohiko Kagawa, translated by Elizabeth Kilburn. Fleming H. Revell Co., New York. 210 pages. $1.50.

Platform addresses given to varied audiences during an evangelistic tour through Manchuria and Southern Kyushu, reported by two Japanese, translated into English, and revised by Kagawa himself. Hence we get as near to the speaker as possible.

There are 10 chapters. The first has the same title as the book. The remainder relate God to Christ, the cross, the soul, prayer, and other subjects.

One gets the impression of ideas and words flowing out of a full heart and mind. Kagawa is always true to the simplicities of the gospel, but his applications embrace social and national matters, and his goal is the kingdom of God. Widely read and traveled, his sermon material nevertheless bears his individual stamp. He is one of the remarkable prophets of Christianity in the world today with a living, moving message.

OTHER NATURE SERMONS, by Charles Edward Jefferson. Fleming H. Revell Co., New York. 160 pages. $1.50.

It was Dr. Jefferson's practice in his Broadway Tabernacle ministry in New York City to preach a nature sermon every spring. A dozen of these were published six years ago. This volume contains 11 more.

There are not mere essays or lectures intended to entertain or instruct. They are "strictly sermons written for the express purpose of moving the heart nearer to God." Dr. Jefferson has both the knowledge and power to accomplish his purpose.

WE NEED RELIGION, by Ernest Fremont Tittle. Henry Holt & Co., New York. 156 pages. $1.50.

Six of the ten lectures were given last year under the Wesley Foundation at the University of Illinois. Presumably the other four were delivered from the pulpit of the First Methodist Church, Evanston, Illinois, where for more than a dozen years Dr. Tittle has proved himself one of the most daring preachers of our day. Always impatient with traditionalism as such, he deals eagerly and fearlessly with such themes as the shortcomings of the capitalistic system, the necessity of disarmament if world peace is to be achieved, and the close connection between faith and health. Underlying all that he treats is a deep faith in Christ as the Saviour of the world.

This book can be cordially recommended to those who are interested primarily in the ethical expression of Christianity.—Frank Fitt.

In the
April RECORD

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Annual Bible Number

The Romance of a Book
Paul Scherer

Christianity's Book—The Bible
James I. Vance

The Book of Esther
Charles R. Erdman

Studying the Gospel of John
Wilbert W. White

Bible Teachers in the African Bush
Grace Crawford

and

Dr. Mackenzie's Bible Notes for Daily Devotions — Mrs. Moulton's Christian Endeavor Topics — Selected Thoughts for the Quiet Hour — International Sunday School Lessons — Book Reviews

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UNDER THE OLIVE TREES: A MEDITERRANEAN TRAVELOGUE, by Thomas Mitchell Chalmers, 2654 Marion Avenue, New York. 224 pages, with illustrations and map. $1.25.

In the summer of 1929 Dr. Chalmers, director of the New York Jewish Mission, made a trip to Palestine by boat, returning overland through Italy, Belgium and France. Letters that he wrote for his monthly magazine, the "Jewish Missionary Magazine," are here given in book form with appropriate added material.

Dr. Chalmers was a happy, observant traveler, and writes in an easy style, with an occasional bit of wit and humor. An ardent student of the Bible, especially of prophecy in its past, present and future aspects, he never fails to ring in the Bible associations of points visited. His many illustrations are selected with the same Biblical background in mind. He had one great disappointment. That summer was the time of the murderous hostilities between the Arabs and Jews in Palestine, so that much investigation on which he had set his heart had to be abandoned.

The book is packed full of up-to-date information, hence a reader gets a reliable close-up of the parts visited.

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RECORD OF CHRISTIAN WORK

THE NORTHFIELD MAGAZINE

Volume 51 — Number 3

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Mention the R. C. W. to Advertisers

EASTER SUPPLIES

Easter Folder

DESIGNED to express and symbolize adequately the spirit of Easter, this folder has several very definite uses. As programs for the Easter church service the blank inside pages may be used for printing the order of service. For the pastor who wants to send his congregation an Easter message, and for the individual who wishes to write personal messages to friends, this folder is ideal. It is lithographed in six colors and is printed on good quality white stock.

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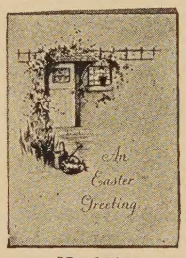

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Young Women's Conference . . . . . June 23 to July 1
Home Mission Conference . . . . . July 5 to July 12
Foreign Mission Conference . . . . . July 12 to July 20
Conference of Religious Education . . . . July 21 to July 30
General Conference . . . . . July 30 to August 15
Christian Endeavor Conference . . . August 15 to August 22

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It Was Not Possible That He Should Be Holden!

The Christian teacher found his Indian pupil eager to hear the story of him called Jesus the Christ. So he related it in all its strength and beauty.

He told of one born in a provincial village, of an exclusive people, who overleaped the boundaries of race and creed and knew all men as his brothers.

He pictured one strong enough to resist the temptations of Satan and yet so kindly in spirit that his hands could ease the sick and his words cheer the faint.

He showed him as one hating sin and yet having words of love for the sinner; one who could be reviled and yet revile not again; one who could suffer in silence, without hatred.

The story of his death was told. The youth saw the howling mob before his cross when Jesus prayed:

"Father forgive them! They know not what they do."

"And then," went on the teacher, "they laid him in a grave. But that is not all."

"No," almost shouted the pupil, "that could not be all! No grave could hold a man like that."

The penetrating mind of the young Indian mystic had grasped a truth which we have found in a more logical way. The spirit of Jesus Christ would break the walls of any grave.

Up from the grave he arose
With a mighty triumph o'er his foes!
He arose a victor from the dark domain.
And he lives forever with his saints to reign.
He arose! He arose!
Hallelujah! Christ arose!

—L. H. Ziemer.

Have You Clipped This Coupon?

The announcement in our February issue of the 1932 Holy Land tours under the auspices of the Travel Institute of Bible Research resulted in an enthusiastic response. If you are considering the possibility of a pilgrimage to the Holy Land—and who is not?—send for the prospectus of these tours! A letter or postcard will bring complete information: or for your convenience here is another coupon.

RECORD OF CHRISTIAN WORK,
EAST NORTHFIELD, MASS. (A)

Please send me booklet describing your tours to the Holy Land which are directed by the Travel Institute of Bible Research. I hope to be one of the 1000 who are called to go this year, but I do not obligate myself in any way.

Name.....

Address.....

God is a sigh in the depth of every human soul.—Augustine.

Record of Christian Work

Volume 51 March, 1932 Number 3

✠ The Bulu Church in Congo Belge solved the difficulty of individual service at the communion table by the simple expedient of each member bringing his spoon to church.

✠ Chicago is claimed to be the largest training ground of religious leaders in the world. The Chicago Church Federation points out that there are approximately 1800 churches in the metropolitan area, with 3,000,000 members and adherents and a total of almost 5000 ministers, priests and rabbis, and 28 religious schools.

✠ The recently appointed ambassador of Egypt to the United States, Sostris Sideroes Pasha, is known in Egypt as the head of one of the oldest Roman Catholic families. The house of the new ambassador in Cairo contains a complete chapel where the mass is celebrated every day by a priest, while many of the same faith are present at the service.

The new ambassador was received in audience by the pope before his departure for America.

✠ A feature of the training school of the American Madura Mission at Pasumalai is the practice in Indian cookery given to all the students under training, with a view to teaching the dignity of labor and saving the young men from the great inconvenience they experience in securing meals in villages. The management has built four cooking rooms near the Chettiar Hostel, each provided with two ovens, so that pupil teachers in batches of eight may have practice in cooking every week.

✠ The Japanese minister of education has addressed a communication to the Christian missionaries, which with his consent has been published in the press. In this communication the minister declares: "Hitherto the policy of our ministry has been too materialistic, and this has led to the regrettable result of a decline in public and private morality, a revival of communism, and even in the last few years of a pronounced anarchistic spirit. We must from now onward spiritualize our educational system. For this purpose the coöperation of religious educational institutions seems to us absolutely necessary, and we consequently make an urgent appeal for your help."

✠ The following prayer was prepared for use in the young people's group of Central Baptist Church, Dallas, Texas:

"Father, I often pray for those I love best, but now I pray for those I love least! Bless those people with whom I differ, and help me to remember that the right is rarely all on one side! Keep me from the arrogance of believing that no judgment is sincere but my own! Help me to have confidence in a love for all thy children, even when I cannot think as they do! May differences be healed, may true love flow as we pray, and even in our human hearts may thy prayer be answered that we all may be one! Amen."

✠ An experiment in the form of an intercession service in which a period of silence is the chief element is being tried in St. John's Scottish Episcopal Church, Edinburgh.

It is held on Fridays, and lasts 45 minutes. A short talk on the subject for consideration is followed by 15 minutes' silent meditation upon it, after which a few minutes are devoted to putting the thought into prayer for those who take part, and then it is considered in relation to wider fields.

A pamphlet explains the nature of the experiment, and also enables those who cannot attend the services to take part.

As it has now been going on for twelve months the experiment seems to have met with a measure of success.

✠ Recently there appeared in the city of Hamilton, Ontario, display advertisements announcing to those afflicted with the disease of alcoholism the opening in Hamilton of a private sanatorium for its treatment.

At the time the government of Sir William Hearst, with the unanimous approval of the legislature, closed barrooms throughout the province there were institutions for the cure of inebriates in nearly all the cities, and all flourishing. Within about a year of the closing of the barrooms these institutions were practically all closed because there were so few new drink addicts that these institutions did not pay.

It is surely significant that these institutions are now being reëstablished throughout the province. The liquor sold by the government to the extent of over a million dollars every week creates the disease of alcoholism just as surely as the liquor sold in the old barrooms. "This evidence of the tragic results of the traffic, when added to the statement of the sheriff of the crowded condition of the jail with drunks, should convince all people with open minds that measures for the curtailment or elimination of this evil should be undertaken immediately."

✠ Five hundred of the nation's lay and clerical religious leaders among Roman Catholics, Jews and Protestants will convene in Washington March 7–9 to discuss the theme of "Religious Liberty and Mutual Understanding."

Printed preliminary programs are available at the office of the National Conference, 289 Fourth Avenue, New York City. A data book which is being edited by prominent social scientists, educators, and religious leaders for use at this seminar will soon be ready for distribution.

"The National Conference of Jews and Christians," according to Mr. Newton D. Baker of Cleveland, "associates a number of thoughtful and earnest people in an effort to analyze and allay the prejudices which exist between Protestants, Roman Catholics and Jews. The conference seeks to moderate and finally to eliminate a system of preju-

dices which we have in part inherited, and which disfigures and distorts our business, social and political relations.

"The work of the conference has been carried out through a series of seminars held in colleges and other favorable places, in which friendly discussion of the bases of existing religious and racial prejudices is had. From these seminars there has resulted more tolerance than from any other attack yet made, so far as I know, upon these traditional prejudices."

✠ A SPIRITUAL CHARTER FOR CHILDREN has been suggested by Rev. Samuel G. Welles of New Jersey. The suggested items are as follows:

That every child at the earliest possible moment should be taught knowledge of his heavenly Father's protection and love;

That every child as soon as he can talk should be taught to talk with God in prayer;

That every child should be brought up in a household which practises family prayers, in order that he may remember from his infancy the sight of his family at prayer;

That every child should have the inspiration of religious pictures on the walls of his home, and the happiness of learning psalms and hymns in his earlier years;

That every child should be protected from moral hazards, such as gambling, drunkenness and impurity;

That every child should have religion made a part of his everyday life, and not a matter of dress-up occasions, a Sunday morning affair;

That every child has the right to demand that the church school is of equal importance with the public school;

That every child should have such teaching and training at home and in his church school as will prepare him for successful parenthood and home-making.

✠ WRITING FROM PORT-DE-PAIX, Haiti, Pastor J. Alfred Pearce, director of the Haitian Gospel Mission, reports that he recently spent eight days on the island of La Tortue.

The day he arrived the little church met for the final examination of the candidates for baptism. Five were accepted.

The following day he married a couple of converts from heathenism. He was warned that there would not be any marriage ring, because the bridegroom had spent all his savings for the civil marriage fees, which are costly in the Republic of Haiti. He was therefore surprised to have two gold rings handed to him by the bridegroom during the ceremony. On inquiry he found that one of the church members had taken pity on the poor couple and had loaned them the rings in question for the occasion. This was done to prevent the couple from being shamed before the large audience which always gathers for a wedding.

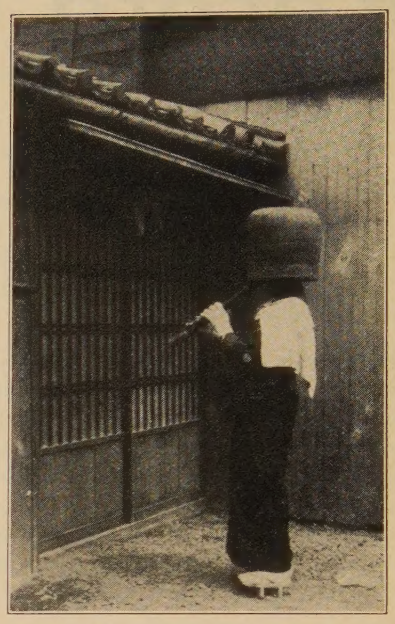
Early Sunday morning he walked a couple of miles down the mountain to the ocean, where he held an open air meeting, after which it was his joy to immerse five converts, including the couple married the day before. After the service they all climbed the goat track which leads to the mission station, where they gathered around the Lord's table to remember his dying love "until he come." Only one member was absent from the communion service.

At the gospel meeting held the same day two heathen professed conversion and came forward to make their public confession of faith in the Lord Jesus as their personal Saviour. This was encouraging, as no appeal for definite decisions had been made at that meeting.

"The school which we established nearly four years ago for the children of converts has made satisfactory progress. It has been my joy to immerse two of the older children, and to marry the oldest to one of our members. The Haitian evangelists teach in the school in the mornings, and visit the people in their homesteads in the afternoons."

Friends of Jesus

Nine years ago Toyohiko Kagawa of Japan started a magazine called "Friends of Jesus." The February–April (1931) issue, Volume 4, No. 2, is a 76-page booklet called the Shanghai Number because it contains addresses given by Kagawa at retreats held in Shanghai and other places in China a year ago. There



A Buddhist priest doing his daily duty of begging in order to give other men a chance to do a good deed

are 11 addresses on the Cross as the Foundation for Social Evolution; the Application of the Cross to Society, to Ethics, to Religion. These give the substance of Kagawa's social applications of Christianity.

This issue also explains the Christian Internationale, a prayer movement started by Kagawa a year ago. It costs 25 cents if ordered from Mrs. F. I. Johnson, 150 Fifth Avenue, New York City, or a dollar a year. The address in Japan is: Helen F. Topping (publisher), 51 Denma Cho Yotsuya, Tokyo.

Christian Japan on the Manchurian Crisis

The following Resolution was adopted at the annual meeting of the National Christian Council of Japan last Armistice Day:

On this 11th day of November, which commemorates the consummation of world peace, the National Christian Council of Japan in its 9th annual session, deeply regretting the occurrence of the Manchurian incident, expresses itself in the following resolution and feels that it is its natural duty to appeal to Christians both within and without Japan.

In view of the Manchurian incident we

cannot but feel a deep sense of self-reproach that the spirit of world peace based on brotherly love, which we constantly advocate, does not as yet pervade the world's life.

At this time we pledge ourselves to new endeavor in behalf of peace in the Orient and through the world.

May the conception of justice, friendship and love be deep-going and rule the hearts of all who are concerned with this problem, and lead to an early solution of this situation, thus eradicating the roots of the difficulties between Japan and China and helping to foster the peace of the world!

In accordance with this resolution we will exert ourselves to the uttermost. At the same time we earnestly desire the prayers and coöperation of our brethren in Christ and peace organizations everywhere.

Christian Population in India

In 1921 the total number of Christians in India was 4,753,000, or one Christian to every 67 of the 320 millions total population. In 1931 the census shows that the Christians have risen to 5,961,000, or one Christian to every 57 of the population, which is now 353 millions.

It will be observed that the Christian population has increased by nearly 1¼ millions, a most remarkable advance. The census of ten years ago and the census of twenty years ago each revealed an increase approaching a million. On this occasion the million has been well surpassed.

The Christian church in India has more than doubled itself in thirty years, and more than trebled itself in fifty years.

Never before has the taking of the census been such a serious matter to the Indian people, says the Panjab Mission Report. Mere numbers to Christians is not important, but every other religious community was alive to the fact that their citizenship was on earth. The larger their numbers in the government records, the more representatives would be due them in the legislative bodies. The Sikh farmers of the Panjab tried to force their low-caste servants to declare themselves Sikhs, even though it were only for the time being. Many Christians permitted themselves to be written down as Sikhs to please their landlords. Others refused, and were persecuted for Christ's sake. They were discharged, and the means of living shut off, and no opportunity was given them to earn during the harvest. For six months the persecution continued in some localities. But more hurtful has been the effect of the Ad-Dharmi movement among the depressed classes. It is nominally religious, but has political ambitions to obtain representation in government. It promises land and employment to the poor. Many have followed its bait and denied Christ. Yet God has used it to winnow some of the chaff from the wheat.

No nation can exist without religion.—George Washington.

Total Abstinence in England

Preparations are well in hand for celebrating the centenary of the total abstinence movement in England, says Ernest H. Jeffs in a news letter. The friends of temperance will have good cause to meet in a mood of thanksgiving.

In some respects the position of temperance in England is different from that in any other country. The old gospel temperance movement, in which the ordinary evangelical appeal was coupled with a perpetual and uncompromising warfare against Drink, which seemed, indeed, to stand as a synonym of the Devil, has largely died down. Total abstinence is not now accepted in theory even among earnest Christian people as a universal and divinely ordained obligation, but total abstinence in practice was never more widely observed in all classes of society. Science and sociology have confirmed the anti-liquor testimony of the early pioneers, and in present-day England nobody feels a moment's embarrassment in saying:

"No, thanks, I never take anything of that sort!"

Indeed, we have reached the happy state of public opinion in which a man can say without offence, so long as he says it with a smile:

"No, thanks! I wouldn't touch that poisonous stuff you are boozing for a thousand pounds!"

It is to be noted that this amazing change in social habits and tone has been brought about without any revolutionary change in the liquor laws. "We have neither prohibition nor state control. I should sum up the causes of our new national temperateness under four heads:

"(1) The moral and educational influence of excellent temperance propaganda covering the past one hundred years;

"(2) the earlier closing of public-houses since the War;

"(3) the heavy duties imposed in recent years on beer and spirits, especially the latter, which are now quite out of the working-man's reach;

"(4) the cinema, which with all its faults has kept the younger generation out of the public-houses, giving them the shelter and excitement which were formerly obtainable only in the bar.

"This is not to say that the battle against drink is won. Drink still claims thousands of victims, and is a prime source of unprofitable expenditure, to the grave detriment of our national finances. Education, legal restriction, and religious appeal are all needed to fight the wounded but still dangerous dragon. But there is reason, none the less, for optimism and thankfulness; and I have no doubt that this year's celebrations will ring with the note of victory."

Christian Colleges

It is time for denominational colleges to stop limping between their choices, to avow their fundamental Christianity, disregard the requirements of standardizing agencies and the pressure of huge universities, and go their own way, according to Dr. Harold McAfee Robinson of the Presbyterian Board of Christian Education in an address before the Council of Church Boards of Education.

"If the Christian colleges cannot remain Christian in the sense that they use every resource of curriculum to achieve distinctively Christian aims, and at the same time be accredited by standardizing agencies, and compete

with huge universities which have no inescapable, organic concern for a Christian view of the world and the Christian experience and vocation of youth, then is it not time for Christian colleges to set up their own standards, control their own curricula, and go their own way?" asked Dr. Robinson. "Is it not better to be accredited by Christ as Christian than be accredited by the standardizing agencies as high class but be rejected by Christ as being behind and beside his purpose in the world?

"If the church cannot finance and man colleges that seek above every worldly advantage to be distinctively Christian, making culture the servant of Christ, then the church is without function in a world where intellectual integrity must be maintained. But the church has financed such colleges in the past, and will finance such colleges in the future. When the denominational colleges decide the church will decide."

In advising church boards of education of ways in which they might serve these denominational institutions most effectively Dr. Robinson made a number of specific suggestions. He emphasized the necessity of insisting that there is an intellectual problem of the first magnitude involved in the relationship between education and religion.

"Give the colleges technical assistance in the development of a total curriculum which shall be distinctively Christian in that it is so arranged that every impact of the curriculum on experience is made in the light of the Christian view of the world and of the Christian vocation!" he urged. "If the curriculum of a Christian college is not different in its desired outcomes and its procedures from the curriculum of an institution which is indifferent to Christianity, what is the justification for the existence of a so-called Christian college?"

Dr. Cotton on Hinduism

Warfare between Christianity and Hinduism must continue, according to Dr. J. Harry Cotton, pastor of Broad Street Presbyterian Church, Columbus, Ohio, reporting from India on his six months' tour of the Far East, delivering the Dr. Joseph Cook lectures on Christian unity.

"Paint Christ," said Michael Angelo, "paint Christ not dead, but risen! Paint him as the Lord of life, with his feet upon the sepulchre in which his enemies sought to silence him forever!"

"This visit to India," writes Dr. Cotton, "has made increasingly clear to me the fact that Christianity can make no peace with Hinduism. No honest visitor can escape the many excellent things in Hindu philosophy and practice. But we went to Benares. There we saw the crudity, the filth, the superstition and the pathos of Indian faith. The golden temple, the most sacred temple of Benares, was crowded with visitors coming from the Ganges where they had bathed to make their offerings. Within the temple was no image of any god, but only the phallic symbol, so repeatedly seen in Indian temples.

"A few days later we sat on the steps of a clean, chaste little temple on the banks of one of the rivers into which the Ganges breaks up before it pours itself into the Bay of Bengal. We sat on the steps, watching the river flow by, and talked for two hours with a monk of the Ramakrishna mission on the things of the spirit. I was deeply impressed by his ideals of oneness with God, peace of spirit, and absence of injury. But then I mentioned what I had seen in Benares, and told of the multitudes who were washing there to have their sins removed. With this he could take no exception. It was their faith: they could find peace through those rites. In a later incarnation they might be born into higher insight.

"It is this easy-going acquiescence with things as they are that so thoroughly condemns Hinduism. With this attitude the gospel of Christ, with its urgent gospel of redemption, can make no peace.

"In my preceding report I mentioned something of the eager reception that students give to the Christian message in India. In Lahore I was invited by the principal to speak in the Sanatan Dharma College one noon. The classes for that hour were dismissed, and over 400 students gathered out under the trees. Here they sat on the ground or stood and listened for almost an hour to a lecture on Christian faith. And this is one of the most orthodox of Hindu colleges.

"On the other hand, it is equally true that many Hindu thinkers and leaders are today opposing what they call proselytism and what the church calls evangelism. They especially attack the use of hospitals and educational services as opportunities to win converts to Christianity.

"It is quite possible that there have been breaches of good taste in the matter of trying to convert sick people, but it is just as true that the fundamental reason for all this opposition to proselytism is the fear that the Christians are growing too rapidly in numbers for the comfort of Hinduism. Part of this fear is political, as in the case of the Hindu Mahasahba. This organization is pledged to win back to Hinduism as many of its former adherents as possible, simply to strengthen the Hindu political position by the swelling of its count. Tremendous pressure was brought against Christians during this past census to get them to declare themselves Hindus, whatever their belief. But the abolition of separate electorates, so wisely urged by Mr. Gandhi, ought to remove the political motive that operates against Christian evangelism. In the meantime it is interesting to see that practically all the Christians have renounced any claim to separate political representation in the new constitution, a move which has won respect for the Christian church throughout the land."

All-India Church Union

Church union in India has taken another forward step.

An All-India Conference on Church Union was held last November. Representatives of evangelical churches from North and South India were present. The following report of its proceedings was unanimously adopted.

This Conference of members of churches in North and South India appointed to consider the principles that should be accepted in the formation of a

united church for India records the following Resolutions;

1. That in Christ individual Christians in the various churches in this land are already joined together in faith and experience;

2. That since the barriers that keep the members of the various churches from a fuller and more effective realization of their essential unity are the result of the conflicting types of church polity that have grown up in the West, it is imperative that these differences should not be perpetuated in India;

3. That the present situation constitutes a call to earnest prayer for unity and for God's guidance and blessing in all efforts to promote union, to the end that the church in India, realizing that Christ is the head of his church, ever supplying new energy and wisdom by the Holy Spirit, may bear victorious witness to the saving grace of God and thereby hasten the coming of his kingdom in this land;

4. That in order to promote the cause of union the Conference urges—

(a) That definite steps be taken to associate members of the various churches in united evangelistic efforts and other forms of Christian service;

(b) That since such co-operation will reveal the need for closer association in worship, the churches should give opportunity for and make every endeavour to promote common acts of worship, including the partaking together of the sacrament of Holy Communion;

(c) That a definite system of commendation of members, applicable to all churches, be devised, whereby the members of any church, owing to change of residence, may not drift away from Christian worship and fellowship;

(d) That definite opportunities be provided for the interchange of ministries in the preaching of the Word and other forms of service in order that all the churches may share the gifts of the Spirit which have been so abundantly manifested in the ministries of the various churches;

(e) That inasmuch as the present restrictions to Christian fellowship largely arise from different conceptions of the ministry, and it is only by a solution of this problem that the church can be united, it is essential that the question of the unification of the ministry be examined and agreement reached regarding principles of church organization and government;

5. That with regard to the type of organization that may ultimately prove acceptable for a united church in India, this Conference records its opinion that this would be found through the general adoption of a constitutional episcopate responsible to representative assemblies and synods, in a form that would comprehend and conserve, so far as practicable, the advantages of the episcopal, presbyterian, and congregational modes of government;

6. In Resolution No. 5 the phrase "a constitutional episcopate" is not used as a synonym for the historic episcopate. There are churches in India which are by no means ready to accept the latter phrase or its supposed implications. On the other hand, there are some who value the phrase the historic episcopate as expressing their belief in the necessity for securing continuity with the ministry of existing episcopal churches. While the joint committee of South India has found it possible to adopt the phrase on the distinct understanding that no doctrinal implications of apostolic succession, sacerdotalism, or three orders of the ministry are implied by its use, it is still possible that a further solution of the problem may be found. The Conference therefore considers that no such initial difficulty should be allowed to prevent the various churches from discussing the problem and working for union. It believes that no church ought to demand the abandonment of a doctrine held in another church as a preliminary to such discussions. No union can hope to be successful where conscientious beliefs are stifled. A united church must aim at inclusion, not exclusion. The existence of the difficulty constitutes an added call to prayer;

7. God wills unity. Jesus Christ prayed for unity. The Holy Spirit urges us to unity. The Conference therefore concludes these Resolutions by calling once more upon all churches that constant prayer be made to God for the consummation of his purpose in and through all negotiations for church union in India.

Evangelizing the Filipinos

Norman H. Camp, Chicago

The Philippine Islands afford at present a wide and effectual door for the distribution of evangelical Christian literature in the English language. For many years, until 1930, Spanish was the official language in the Islands, but now the English language is taught in all the public schools, and is read or understood by nearly one-half of the population.

The younger generation, especially the student class, read and speak English and are anxious to secure suitable reading matter in that language. "In 1928 there were 1,111,509 pupils in the 7311 public schools, with 293 American and 25,958 Filipino teachers. There were 655 private schools with 84,685 pupils and 2823 teachers. The state-supported University of the Philippines in 1928–29 had 5698 students."

A missionary of the Student Center in Iloilo tells of the difficulty in finding suitable books for the young people to read. She writes:

"I have been more and more impressed as time goes on with the need of building up a library at the Student Center, and I am convinced that this is one definite way we can serve this great student community. I long to put worthwhile books into the hands of these thousands of students and the teachers who are guiding their thoughts. The people who have been to school all use English. They learn to read, but they have no place to borrow or even buy books."

Another missionary writes: "English is being spoken by a rapidly increasing number of people in the Philippines. The majority of the younger generation speak it now, and it is the best means of communication in the Islands. I think that the printed page is one of the best ways at our disposal of spreading the gospel message."

In view of this open door and golden opportunity the Bible Institute Col-

GOSPEL CAR "EVANGEL"
THE BIBLE INSTITUTE COLPORTAGE ASS'N
OF CHICAGO
FOUNDED BY D. L. MOODY IN 1894
DISTRIBUTORS OF THE GOSPEL IN PRINT
LIVING MESSAGES FOR LIVING MILLIONS

A colportage automobile

portage Association of Chicago, founded by D. L. Moody in 1894 for the purpose of publishing and distributing evangelical Christian literature, is undertaking to supply the large demand for books, tracts and Scripture portions in the English language.

One native worker writes from Manila to ask "if there is any fund for the supplying of books from the Moody Colportage Library free for English-speaking students in the foreign fields," and then he tells of the great need there.

Another writes: "We do so want to scatter the Word in printed form where we cannot penetrate in person."

Still another says: "Thank God for the books that you have furnished me! These and the tracts have opened the minds of the people about the truth of the saving grace of our Lord Jesus Christ."

Such expressions come from native Christians who are anxious to distribute wholesome evangelical literature, and thus be a help to their own people. Shall we not give them the bread of life lest they perish?

While there is a growing demand for such Christian reading matter in the English language, such as is published by the Association, there is also a growing tendency among the Filipinos toward materialism. These are perilous days for them. Many have revolted against the ecclesiastical domination and tyranny that has prevailed in the Islands for the past three centuries, but have not yet heard or believed the gospel of Christ which alone is the power of God unto salvation. Free thought, theosophy, spiritism, atheism and skepticism are winning many of the intelligentsia and supplanting the power of the church.

One observer sees the present critical situation as a challenge to Christians. "There are those," he writes, "who are catching the vision, and all are open-minded and willing to see and listen. . . . I know of no place where people, particularly young people, are so eager to know, and so persistent and pertinent with their inquiries."

The Association is endeavoring to meet this challenge. It is in touch with missionaries and native Christian workers who can be depended upon to carefully distribute the literature sent them, but are not able to meet the necessary expenses involved. Shall we not help them at such a time as this? All who desire to coöperate with the Association in sending its Colportage books, Evangel booklets, Pocket Treasurys, Scripture portions and gospel tracts to the Philippine Islands for free distribution, may forward contributions to A. F. Gaylord, treasurer of the D. L. Moody Missionary Book Funds, 843 North Wells Street, Chicago.

A New Evangelistic Method in China

Rev. Hollis S. Smith

In the whole history of Christian missions from the beginning to the present time there has never been a greater challenge to the church of God than that obtaining in China today. A vast concourse of people, four hundred millions, are awakening to the political, social and economic creeds of the 20th century. From medievalism to modernism in one jump! A seething sea of humanity, like a flowing tide on an uneven coast, going forward here, being pushed there, with many ups and downs in between, but inexorably, inevitably, rising. And to what end?

That China is destined to be a great nation there can be no doubt. Numbers alone presage that. And not only numbers. In shrewdness in trade, the essence of commerce, in frugality of living, in capacity for sustained hard work over long periods of time and under (to the Occidental) most adverse conditions, the Chinese stand head and shoulders above most other peoples of the world.

There are other things in China which the Chinese themselves tell us are the best in the world and cannot be improved upon: the best food, rice; the best cloth, silk; the best drink, tea. There is also an indigenous and magnificent literature and art. But withal, for the vast majority of the people of this land, in sickness and in health, from the cradle to the grave and beyond, there is only a life of fear and misery, a life that passes description and comprehension except to one who has lived among the people of China. And just there lies the challenge of the sons of God. Is the future of this great people to be Christian or heathen? The answer depends wholly upon us who call ourselves Christians.

In Changshu a radical change in missionary method has been made. Except for special reasons we no longer baptize individuals as such. We insist that the whole family shall come together. We do not, of course, turn away any person who comes obviously as a sincere and zealous seeker of light. But the general rule is, the whole family or wait. It is

frankly an experiment, but results for the past three years have been far beyond our expectations.

In China, where the family is a closely knit unit, where the welfare of one is the welfare of all, this system has obvious advantages. For one thing it makes for stability in Christian belief and practice for each person. We have had in the past so many instances of losing members of the church because of family reasons. In a family where only one member is Christian it is most difficult for him to refuse to take part in the numerous heathen rites and ceremonies that must be paid in connection with the family worship of the household gods and the worship of ancestors. For a son to refuse the sacrifices due to his father or mother in heathen practice is unthinkable. A Christian son may be able to pass this filial duty on to one of his non-Christian brothers, if he has any. If not, and the duty falls upon him, often his Christian conscience is stifled by the pressure of family and relatives. Often, also, Christian rites on the death of a Christian member of the family are forbidden by the family. And in any event so far as that family is concerned its connection with Christianity is ended.

As we work now, as soon as a family is ready to come into the church we go to the home, clergy, catechist, and Bible-women, and there hold a service. The household gods, the kitchen god, and all superstitious utensils—candlesticks, incense-burners, incense, and other symbols of the old belief,—are all removed and burned in front of the door. A Christian picture is hung up in the house, usually Hoffman's Head of Christ in color, and printed texts from the Scriptures are pasted on the walls. During the service the whole village usually congregates outside the house to see what is going on. This gives us a good chance to preach, and we always take advantage of it.

Regular instruction is then started for all members of the family, and as soon as possible all are baptized. We always lay particular stress on the church's teaching concerning the communion of saints, the only way in which ancestor worship may be blotted out.

O Lord, strengthen and support, we entreat thee, all persons unjustly accused or misunderstood! Comfort them by the ever-present thought that thou knowest the whole truth, and wilt in thine own good time make their righteousness as clear as the light! Give them grace to pray for such as do them wrong, and hear and bless them when they pray, for the sake of Jesus Christ our Lord! Amen.

One Christian family by word of mouth and example has been the means of bringing nine families in the same village into the church within the past few years. In another village the first Christian family has brought four new families to Christ within the past two years, and two more families have sent word that they too wish to hear the Jesus doctrine.

But this method of evangelism is not easy. It is slow, patient work. There are many discouragements, and some false starts. It does not make for large statistics on the parish rolls, but it does give the church roots and a stability in the Christian faith and a security in Christian practice that will last throughout the generations of the family. It is a growth that is steady and sure.

And we desperately need help, particularly women workers. The future of this land, or any land, is bound up in the women. A Christian mother will raise Christian sons and daughters. Due to the peculiar social customs in China it is impossible for men to work among women. Consequently we must have help from the women of the church at home. Who will see the vision of the Christ triumphant in China? Who is willing to leave all for the sake of Christ? Why must we wait? Jesus calls you to come and help us to evangelize China!—"Spirit of Missions."

Trophies of Grace

It was about eleven years ago, in the home of one of my American friends, that I read for the first time in my life the Sermon on the Mount. After I had read it my inner being seemed suddenly to be flooded with light, and my heart was filled with unusual happiness. What I had sought for diligently for more than ten years and had failed to find was fully revealed to me in those three chapters. At the same time I caught between the lines a glimpse of the speaker. That visage, its kindness mingled with courage and dignity, was the incarnation of love. This matchless personality seemed to bore its way into the core of my being. Remorse, consolation, hope in that instant seemed to well up in my heart, and I fell on my knees and cried out to that shining figure:

"'Lord, thou art my Saviour!'"—A Chinese Christian.

Quintino—Brazil Cowboy Tither

Chester C. Carnahan

It was mid-July and Sunday when I spent a day with the black cowboy Quintino and his family in their dilapidated shack on the edge of a clearing in the southwestern part of Bahia. Quintino's is a Christian family consisting of wife and two half-grown boys. A political revolution had driven Quintino to this temporary shelter after most of his property had been stolen and his life threatened.

It was a cloudy winter day, and all was quiet in that secluded place in the woods. The mud house was partially in ruins, but the old bark roof offered the semblance of a shelter in time of rain. There were no chairs or other furniture in the house except the table from which we ate, and this table was nothing more than a piece of dry cowhide placed over four sticks set up in the ground. The dirt floor had been swept until it was dustless, and the chickens, as they walked in and out of the house at will, found no place where they might dust their feathers. Quintino and the members of his family were dressed in home-made, home-spun cotton clothes that were badly worn, but mended and clean. A most humble home it was, but the atmosphere held a feeling of good will.

The day was spent in an informal manner as we read chapters from the Bible, sang familiar hymns, prayed together, and talked over the events of the year that had passed since our last visit. Late in the afternoon as darkness was approaching we gathered about the cowhide table for our evening meal, which was a repetition of what had been served at noon, namely, bean stew, rice, mutton and coffee. I sat at the table using my camp stool, while Quintino and the boys stood, and the dogs stretched themselves on the ground beneath the table in their customary places.

We were just finishing our supper when some neighbors, ten in number, came in for the evening preaching service. They had walked five miles to attend the service, and with their presence our evening congregation numbered 15 people. Not being a moonlight night, and also quite cool, a fire was built on the floor in the house to one side of the "living" room, that we might have both heat and light. We sang hymns, prayed, read the Scriptures, and a short sermon was preached. The members of our churches early in their Christian experience learn what a blessed privilege it is to serve the Lord with their gifts, and as this was the annual visit from the missionary and the one time in the year to "take up a collection" Quintino, who is a tither, was ready with his offering. He brought from its place in an old trunk in the bedroom the Lord's Box, and from it counted out the contents, which amounted to about 80 cents. Remember that during the year he had lost his crops, cattle, and more than ten dollars in savings, all of which had been stolen during the revolution, so I knew with what sacrifice 80 cents had been put aside for the Lord's work!

The service ended, there followed an hour of lively conversation, and then coffee. When the coffee cups were out of the way we sang a couple of parting hymns, and then I said goodbye to the neighbors who had attended the service, asking them back to the next service a year hence. As I retired that night I thanked God for the fine fellowship of that humble Christian home, and asked him to bless the faithful servant who had not forgotten to honor his Lord with the tithe of his meager earnings.

Quintino has since moved to another locality, has prospered in his work, and continues to tithe his little income, always finding it a real joy to have his offering ready when the missionary makes his annual visit.—"Central Brazil Mission."

Story of a Chinese Woman, Told by Herself

My early life was lived like thousands of other Chinese girls in a dark Chinese building, and I never was taken on the street except in a closed chair. I saw no men beside my father and brother, and spent most of my time in the bedroom, where I worked slowly on fine embroidery.

Mother and father attended services at the Good News Hall, but I generally remained at home to look after the servant women, for they do love to steal little things and big. The serving woman who waited on my sisters and me would tell us many tales of the gods and evil spirits in which she believed. When mother heard us talking she would say:

"Children, do not believe all that Loo Sow tells you!"

But we were interested, and were always anxious to hear more. We often visited in other homes, and saw the idols and charms which they used, but which father would not permit in our house. He was a member of the New Doctrine, and did not worship images any more, and while mother followed him we felt that in her heart she still believed some of the things learned in her girlhood.

When smallpox was bad each year I would wear a little cloth monkey on the back of my cotton gown, because our serving woman said it would scare away the smallpox spirit. And many times at night when I could not sleep or had bad dreams, Loo Sow would throw some rice into the corners of the bed-net to chase away the evil spirits. Sometimes in the summer we had heavy storms, and when it thundered the servants would whisper that the god of heaven was angry, and they would put on our best clothes, and make us sit still, so we would not displease the angry god.

When I was twenty years old there was a big war in China, and nearly every family had to house and board several soldiers. It was not wise to have single daughters in the homes then, so many parents hastily arranged weddings for their single daughters. I was married to a widower, the son of an old friend of the family. They did not want the responsibility of caring for me during dangerous times. Of course I had not seen the man until after the marriage ceremony, and I soon found he was an irresponsible, reckless fellow. He acted as secretary for a small official, and traveled a good deal. His mother soon died, and I had to look after his property, because he would not be bothered with business, and yet scolded me if the rentals were not collected.

Once when he was gone half a year without writing, I started to go to school. My oldest sister urged me to go, saying if I knew how to read and write I could manage my business affairs to better advantage. She also persuaded me to send two of the children to a "play-school" which the white doctor's wife had opened. We not only learned to read and write Chinese characters, but were also told stories about a God or Spirit who lives in people he created. This was the God my father had learned to worship, but he had not thought it worth while to teach his daughters, because it is hard for our men to believe that the God of heaven cares anything about women. Later, when I could read more characters, the teacher let me read God's words in a holy book.

I wanted so much to see if he would help me, because my heart was heavy with many anxieties. But I was just an ignorant Chinese woman, and I was sure the God of the white woman wouldn't hear me. But I asked her to pray for me one day, and she did. While she was praying something opened in here, like a door, and peace came in. Then I thanked the True Spirit in my own words.—Mrs. Chan, of West China.

God is always "I am," never "I was."
—James Russell Lowell.

Bearing His Cross. Mark 15. 21

Rev. Adam Burnet, Glasgow, Scotland

The scene for the moment is laid in imagination upon a housetop in Cyrene at the close of day when Simon, some neighbors, and his two sons, Alexander and Rufus, are gathered there drinking in the cool night wind that begins to come in from the sea. Simon has returned home from his pilgrimage to the Passover at Jerusalem, looking graver and gentler than his friends have ever seen him.

One of them said:

"You are to tell us, Simon, what happened in Jerusalem!"

And Simon said:

* * *

Yes, life can be a strange thing! You never know what is coming to meet you. I never dreamed when I left here I was going to confront one wonderful thing, that one wonderful thing in my life between light and darkness, life and death.

I got a boat for Joppa, and at Joppa I fell in with a caravan bound for Jerusalem and the Passover.

There was a young Galilean who had the priests up there by the ears with his doctrine of the Temple and the human soul. He would have it that this world is not a court of justice, but a heavenly Father's house; that the first thing with God is not his law, but his love. He would have it that some day even that great Temple would come down to the ground, but only to make way for belief in a God who hears all human prayers. He would have it that the most forlorn man or woman had a place all his own, and a holy place, in the heart of God. The religious leaders hated him because he was opening the kingdom of heaven to everybody, and making all their regulations so ridiculous. The whole place was disturbed.

You have seen the sky when a thunder storm is about to break. It is all black and lowering. I was glad to be out in the country where it was quiet.

Then one morning I was coming into the city for the service. It was a wonderful morning. The birds were singing in the sky, the fields were all scarlet with anemones. I just got to the Damascus gate, that gate to the North, when whom should I see staggering down the road to meet me but the young Galilean, carrying a cross, with soldiers on every hand and a yelling mob all around! I never saw a man so spent. And would you believe it, just when he came opposite to me there was a sudden clatter on the wooden pavement and he fell exhausted to his knees! Before I could say a word two Roman soldiers had me by the scruff of the neck, and had clapped that unclean thing upon my back. I was squirming with indignation. No Jew would have touched it,—it was accursed. No Roman would have stooped to bear it. Yet there was I made to carry it through the streets.

Little Rufus interrupted: "Was it heavy, Daddy? Was it long?"

No, it was not very heavy, it was not very long. It was not much longer than a man. But I heard afterwards he had been through a dreadful agony in a garden called Gethsemane. He had stood four trials in the night, and before leading him away to his cross they had scourged him with one of those loaded Roman whips until his back was bleeding.

I was furious with indignation, and then something happened. As we went on something went soft in me as he turned and said:

"Thank you!"

But what amazed me was the man's serenity, his quiet strength, as though he had everything to give away. To women weeping all around he said:

"Don't pity me! Weep for yourselves!"

We talked a little, I drinking in something from him until at last we came to the place. They laid him down on the wood, and drove home the nails. I have never felt in my life as I felt when I saw him lying there with a queer light on his face. There was a cry from his heart. Not a cry of rage. I have seen men crucified before, but his was a cry of forgiveness for the men that did it:

"Father, forgive them, for they know not what they do!"

I stood there rooted to the spot until three in the afternoon, when he died, and I came away feeling as though I had looked upon the face of God, a more glorious God than ever I knew before. And they say he is still alive, and it would not surprise me. I could not imagine a man like that being made an end of.

* * *

As darkness fell the tale ended, the stars of the Southern Cross wheeled into the night sky, and I do not think Simon the Cyrenian would wonder much, for now the glory of a cross filled all his life.

Now in this story let me speak first of all for a little about the providence of God!

Here is a man in whose case what began as a mortifying, not to say revolting experience led to the most wonderful hour of his life. Of course, you may say you think it purely accidental, it might have happened to anybody. Yes, for God has no favorites in the world. But it did not happen to anybody: all we know is it happened to Simon.

I know we should not take all this talk about luck, chance, accident seriously, though there is a great deal of it at the present time, and always has been. I am getting impatient with good people who must fling salt over their shoulder when they spill some, or turn round their chair three times if they want to feel happy, or carry a lucky mascot and laugh about it. But deep down, what does that spring from? It springs from just that attitude of uncertainty which should never be in the soul of a man who believes in the unwavering providence of the living God.

It was God who arranged that meeting between Simon and his Saviour, so that out of it there should break the light of the world not only in Simon's soul, but through his heart in the lives of his two sons. Because, you see, Alexander and Rufus are already familiar names in the early church. Mark in that Gospel of his would not have taken time to mention them had they not been conspicuous figures.

Are you going away from this conference with a grounded and rooted conviction that you, even you as you are, with your little lonely life, are in the everlast-

ing arms of God, that God is guiding you, leading you, and God can't make a mistake?

Think how reasonable a faith like that is! Think how impressive it is that wherever the mind of man has gone exploring in this world which God made he has every time encountered evidence, startling evidence, of the working of a mind! Wherever man has gone in that everlasting quest of his for light and more light he has come upon an intelligence functioning so certainly that at last man has comprehended with absolute certainty that all the rules, problems, principles which he finds are God-made.

When two astronomers discover certain stars behaving in a queer way they begin to say that this is utterly incredible, this should never happen: and they go on searching until they find a new planet named Neptune. There is not a square inch in the universe given over to chaos, not a square inch not ruled by mind. And if the eternal God has under his control, as Jeans says, more stars in the firmament than there are sands upon the seashores of the world, do you think it incredible that the Lord who rules those things whirling in their powerful orbits, some of them burning with inconceivable heat, moving at terrific speed,—is it so incredible that God should care for you and me?

But I do not base his providence on that, although that is encouraging. It has been so operative in human life, upon Christian experience, upon religious experience in all the years. And I am not going to people who lived easy lives, but I am going to people whom the world would have called born fools. Abraham, setting out across the river and desert. Moses, going out to that life of exile and constant misunderstanding with the people of Israel. Through everything he believed they would still be the people of God in the end. Joseph swinging on a camel's back to an Egyptian jail because his brothers set out to make an end of him. Isaiah, Jeremiah, standing solitary for God in the midst of the people. Jesus, hanging on the cross, crying out in the dark like a lost child:

"My God, my God, why hast thou forsaken me?"

My dear friends, what was it that steadied all these, and all such souls? What was it that glorified these lives? It was just this: They believed that there was a heart planning for them and a hand guiding them every moment of every day.

That is how operative it has been, even as we have seen so reasonable, but of course it is all so contingent. There are a great many of us who are touched by what we read, like "All things work together for good." "I am persuaded that neither death nor life," that triumphant declaration of the apostle as he looks out with keen eyes upon all this world could do to the human heart, and yet we are not giving God a chance. How is it possible for you and me to be on the one hand following the road of our tempestuous desires, and on the other hand to expect that on the road we have chosen we will have the benediction, the guidance, the constant support, the upholding of the God of holiness and truth? It cannot be done.

One great thing I would like to leave in your mind as disposing you finally to believe in the providence of God would be a sight for a moment on the other hand, of the cross of Jesus, and on the other, of his eternal glory.

Open your Gospel according to Matthew, and I will take you to the door for a moment and let you listen to the priests at their plotting. It would appear presently that everything is cut and dried, everything is working out to a finish, there is going to be no hold-up. Judas has betrayed his Master. He did not give away Christ's hiding place,—any fool could have found him. What did Judas betray? He betrayed this: I think the priests were in sheer panic as to what Jesus would do. He had troops of friends, and everybody knew the magnetism of his personality and the splendor of his mind, and the priests were scared lest he should have up his sleeve some dénouement. Judas came saying, "He will do nothing. He is willing to take what you give him. He is willing to bear any wound you deal him." So the road was clear. "Pilate, thou art not Cæsar's friend if thou let this man go!"—that was enough for Pilate. And they could easily dispose of Herod.

And that day at Calvary they looked at him writhing in torment, thirsting, heard at last the death rattle in his throat, and went home to the quiet of their families feeling victorious that another imposter had been stamped out of the world.

And all the time, my dear friends, all the time the eternal God was presiding, if you please, over all that victorious selfishness, bigotry, prejudice, brutality, presiding over it all so that that name they stamped in the mire should one day be set up, the name that is above every name, so that at the name of Jesus every knee shall bow. He does not show you everything, but he shows you enough.

He came and took me by the hand,
And up to a little rose tree:
He kept his meaning to himself,
But gave a rose to me.

I did not ask him to lay bare
The mystery to me:
Enough 'twas heaven the rose to smell,
And his own face to see!

A second thing here surely is the unexpected element in life.

Here you have Simon waking up that wonderful morning of the springtime, dressing himself for the morning meal, letting his heart go out in all gladness! He was back in old Jerusalem, treading the Temple courts, meeting old friends, seeing white-robed priests go up to the altar, joining in the ancient services and ritual of the holy place, looking forward to all that. And all of a sudden this quiet man finds himself hustled into the center of a seething crowd. This respectable man finds himself understudy to a criminal, and everybody's laughing-stock. This man who came to Jerusalem to be consecrated finds himself, to his own mind, suddenly and utterly polluted. Could anything have been a more complete travesty of this man's plans?

And yet how not unlike that is to life! No, I am not saying anything discouraging: I am making room for those unexpected and wonderful joys that strike rapture through our souls, testing us too lest we be found wanting in simple gratitude. Who does not know that these things are lying in ambush beside our road of life, and suddenly spring upon us and have us by the throat like a highwayman, asking how much courage,

patience, self-control we have? So much is that true that the thing has worn its own groove among the proverbs. We say it is the unexpected that happens. What I want to know is, what room you and I are making for a simple fact of life like that?

Somebody said the other day that the sting of poverty is not that your poor man has to put up with scanty food and crowded dwellings: the sting of poverty lies in insecurity. Man has to live on the margin in a world where the morrow may bring forth anything. And the sting, if people would only see it, in many a man's and many a woman's religious condition is in their insecurity, that they too are living on the margin in a world where anything may happen. And some day when the rains descend, and the floods come, and the winds blow and beat upon the house they will be as helpless as a cork in Niagara.

It would be wise for us to ask ourselves if life should become a little bitterer to us, if the burden increased in weight, have we anything to meet it with?

Jesus besought his men to have a mind like that, to exercise foresight. He said: "I am telling you these things so that when they come to pass you will not be caught, so that when they come to pass you may believe."

And you remember what he said in the story of the wise girls. He said they took not only oil in their lamps, for that is what many of us manage to do,—they took oil also in the vessels with the lamps.

I am not saying it is any test of having these reserves of faith. There is little use in you and me taking our temperature too often, to become morbidly introspective, but we can neglect no chance of living by our memories, of telling the rosary of our experiences, of working into our hearts every day some simple indisputable sense of the faithfulness of the Almighty, so that when our hour of trial comes when we may be shaken, our faith may be no more than a grain of mustard seed, but it will be faith. And Jesus said faith even like that could fling mountains into the sea.

Our Duty As Cross-Bearers

Simon got his opportunity when Jesus fell. Simon got his opportunity in what Jesus could not do. When that tired-out body and exhausted limbs fell Simon got his golden chance. And you and I have our opportunity in what Jesus cannot do. For there are some things Jesus cannot do.

It is not in accordance with his purpose to appear in this world as he did of yore, to be seen of men, that they should hear again the tones of that wonderful voice, that they should find healing in that touch or presence. He cannot do that, but he leaves it to you and me who are the body of Christ to be eyes, feet, hands, voice, to be daily life to him.

What do we mean by bearing Christ's cross?

I think we are awfully apt to restrict that to our own personal trouble and discipline, and to say, "I will bear my cross like a Christian." Meaning the thwarting of our purposes, burying our hopes. It means that, but it means far, far more. Bearing the cross according to the New Testament is facing the world and the whole of life with the mind that was in Christ Jesus; embodying Christ's purpose.

Every true religion is in the nature of an incarnation. A religion has never yet won a heart in that it was a theory, philosophy, or even the most wonderful fantasy the human mind ever achieved. Mankind is not impressed with dictionary definitions of what people can say about moral qualities.

One of the things I had to study was Plato, but how little he tells about courage compared with the sight of Maggie Wilson in the days of the Covenant, tied to the stake, singing till the waters came up and choked her.

"My sins and faults of youth do thou, O Lord, forget! After thy mercy think on me!"

And when somebody tries to tell you about conscience you probably pick up "Les Misérables" and read of that long black night when Jean Valjean fought for his soul. The next morning he went up and avowed himself to be who he was, though it meant years of ghastly imprisonment.

A word could not suffice, but the word became flesh. And still the word must become flesh.

Say the word forgiveness! What do you mean by forgiving somebody?

"I am willing to forgive so often. If he will come and say he is sorry I am willing to forgive him."

But what did Jesus say? If thy brother offend thee go and tell him, and talk to him in all humility, with not one ounce of offended dignity or hot resentment, and patiently seek for common ground, some understanding. Not just to wipe out the past, leaving still some slight coolness and estrangement, but to win your brother.

My dear friends, that is about the last final reach of moral greatness! But that is what Jesus wants from you and me, or the world will never believe a word like that of forgiveness.

And the word faith, as he showed it to us! He who was left alone with 12 men, then 11 men, then left alone with God, then left alone as he thought without God, enduring unto the end. If anything would help you and me to embody Christ's intention with the world, to carry out Christ's purpose with the world, it would be that scene and what it led to: the sight of our Master so worn that he fell on the road that day, so broken with the sins of the race that at last his heart gave way.

I have in mind the story of a little girl who, nestling in her mother's arms one night, said:

"Mummy, I love you ever so much, but I do not like your hands!"

And truly her hands were in such state that having looked once you did not want to look again. The mother said:

"Yes, I know! But there was one night some years ago when the house was on fire, and my little girl lay asleep, and the only way I could save her was at the cost of my hands."

And the child said: "Mummy, I love your hands best of all!"

Do you and I love the loveliness of Christ's perfect deeds, those wonderful years on the Syrian highways? Do we say yet further that we love his cross best of all? Then for Christ's sake let it not remain something merely sentimental in our minds! Let it go on to direct our purpose! Let it go on to be an urge on our conscience! Let it go on to be the dynamic of our lives!

"I Am Alive"

Rev. G. Campbell Morgan, D.D., Philadelphia

I am he that liveth, and was dead; and behold, I am alive forevermore! Revelation 1. 18.

From that paragraph I am taking three words, not out of their context but as focusing light, and these are the words of Jesus, "I am alive." That is to take a simple statement out of one which is complex. I do it this morning quite resolutely because it is to the fact declared that I desire to draw your attention in this period of study.

The whole statement of our Lord was made to put an end to fear. He began with those words, "Fear not!" The fear was created by the splendor of the vision of the Son of man granted to John in Patmos. That vision of our Lord is the final picture of him in the history of the New Testament. It is the last description of him as he appeared at any time to any of his followers, and it came to John, as I have said, in the island of Patmos, certainly more than 50 years after the cross. And so great was the glory of it that John says he became as dead. We are not entering into the reason for that sense of fear. In all probability if we think about it we shall decide it was the sense of his own shortcoming, disciple as he was, that filled him. In the Old Testament the vision of the Lord brought that sense. Isaiah 6 tells it, and it runs all through.

Here are words of our Lord concerning himself, the last words on record concerning himself as in any sense interpreting his own personality as to who he was:

"Fear not! I am the first and the last and the living one, and I was dead. Behold, I am alive forevermore, and I have the keys of death and of Hades!"

Now to that great statement these three little words, "I am alive," are central. The earlier part of the statement defines the person speaking, and the second part of the statement declares the issue.

Who is saying, "I am alive"? One who has said, "I am the first and the last," origin and consummation. Go to Colossians, and you will find an interpretation of that. "I am the first and the last and the living one." Essentially the living one. Then "I was dead," the mystery into which angels desired to look, and which the church of God in its progress through the world has never been able to interpret. Then "I am alive," and following it a statement of the things resulting: "Forever," that is unto the age of the ages, "I have the keys of death and of Hades," authority over all the issue of sin.

Such is the complex and sublime statement in its fulness, and none is more worthy of close attention.

Our theme is that statement at the heart of it, when John heard Jesus say, "I am alive." The theme of the morning is the living Christ as the secret of Christianity. "I am alive." That fact accounts for Christianity, that fact interprets the experience of the individual believer today, and that fact assures us and fills us with hope as we look onward.

An illustration comes back to me.

That brilliant journalist W. T. Stead was a member of my congregation in London. I remember talking to him one day as he sat in my study. I said:

"You have written two books I love much, but I hate your titles."

He looked at me in amazement and said: "Which?"

In 1893 he went to Chicago to the World's Fair, and when he came back he wrote a book which was a marvelous description, and he called it, "If Christ Came to Chicago."

"And recently you have been to Oberammergau, and I have just read your wonderful description of the Oberammergau passion play, and you have called it 'The Story That Transformed the World'."

"What is your objection?"

And then we had a talk. "If Christ Came to Chicago." What is the idea? Christ is in Chicago. He was there at the World's Fair, and he will be there in 9993 unless he comes and ends everything before then, which we do not know. "The Story That Transformed the World." No story has transformed the world. By that I do not mean that the world has not been transformed,—I claim it has,—but no story has done it. Never was there such a story as the story of Jesus, nothing so wonderfully romantic, nothing that touches so deep in human life, that story of Jesus. But it isn't telling a story,—it is the presence of the living Christ in every decade, every century; and the fact of the living Christ today is the heart and core and central power of Christianity. If we lose that consciousness we lose everything.

The Continuity of Christianity

I say, in the first place, that this fact of the living Christ accounts for the continuity of Christianity.

I take up this New Testament and read the story, fragmentary in several ways, yet so wonderfully revealing, of 40 days between his resurrection and ascension. It has been said that they were mere hallucinations. I am not debating that kind of thing. If you can persuade me I shall pray at once to God to give us more hallucinations. All I want to ask you to remember is that the fact of the resurrection and the fact of the appearance of Jesus gathered the scattered disciples. If there had been no resurrection, definite and positive, reintroducing to that first group of men the actual person of our Lord alive, there would have been no Christian church. They saw him, strangely inexplicable even to us today, but they were perfectly certain of the fact of the risen Jesus.

And after the ascension the sense of the reality of the person of Jesus, not the memory of one dead, was the central secret of their manner of life and service. The whole of that first movement, as revealed in Acts, was a movement due to the fact that men and women went out, and Christ was with them, or so they believed, and that was the belief that created the force at the beginning.

Luke says that when they lost sight of him and the heavens received him they worshiped him. It was the sense of his person. Gone out of their sight, but they worshiped him.

Mark at the end of his Gospel says they went forth, the Lord working with them.

Matthew records the words of Jesus Christ in which he said: "I am with you all the days unto the consummation of the age."

I am only repeating things which are common knowledge, asking you to remember them. The disciples were conscious of the presence of Jesus Christ all the time and all the way. That is the story of the Acts, and that is the story of the centuries. You for yourself can read the history of the Christian church down the centuries. You will find every now and then a breaking out of new manifestations of spiritual power, you will see seasons of revival in our Christian movement over and over again. Study them carefully and you will find always any revival of that kind has meant a rediscovery of the fact of the living Christ, the consciousness that Christ is alive!

Take the great hymns born in the heat, and fire, and fury, and passion of the glory of the evangelical revival! They sing about one who was with them, one of whom they were perfectly conscious in their own experience. It is this fact of the living Christ.

Someone may say to me this morning, Why do you emphasize it here and now? Because it is part of our refreshing as to Christ. It is something it does seem to me we need to get back to. We are in danger from two sides in this matter. We are in danger of what I shall call sacramentalism and materialism. Both of them may be perfectly sincere, but the great trouble with each is that of retiring Jesus Christ from the consciousness of his people. Materialism of course puts him back into that period long ago, gathers up his example and teaching, but has no consciousness of the living Christ in person first hand, dealing with men and women. Medievalism or sacramentalism retires him out of a great sense of reverence, retires him behind a veil, the altar, the bread, the priest, and removes him from the first-hand and intimate consciousness of his nearness which those early disciples had.

The Experience of the Individual Believer

Now that consciousness interprets the experience of Christianity today, and here I am going to ask you to bear with me while I go back for those four years and three months of darkness in one's lifetime, of what we have now come to call the Great War.

It fell to my lot to be in my own country through all the period, and to go in and out amongst people in cities, and towns, and villages, and hamlets, among all classes (to use that objectionable term,) from peers of the realm to paupers. Four years and three months of poignant agony, and yet that time brought to me a conviction of the reality of the living Christ such as I had never known before! I do not think they proved to me intellectually the fact, but they witnessed to me experimentally of the fact.

For instance, one went into home after home filled with sorrow, and after a little while there was no city, town, hamlet, or village in England or Wales into which you could go where some boy or boys had not been taken out. If I take a superlative instance I do so because it illustrates.

I knew one such home in Somersetshire, in which were four boys ranging, when the war broke out, from 21 to 26 years. They all joined up. I went into that home one day when a telegram had come saying that the four were swept out. I went tremblingly. What can you say, what do you say in an hour like that? You are most eloquent when you keep your mouth shut. There is a great word in Job, "None spake a word unto me, for they saw my grief was great." Yet it was worth going, and it was far more worth going to me in my spiritual life than my going was to the woman, for I must add something to that. The shock killed the father, and in that home the father and four boys all gone! She had five daughters, and she was there with them. I went in, and stood in silence for some time. There was a light in her eye that never was on land or sea. The lines of the sorrow were plowed suddenly, swiftly into her face, but she looked at me at last. I said:

"How are you bearing up like this, woman? Tell me!"

She looked at me with a little surprised look and said:

"Oh, I could not possibly have borne it only that Christ is with me all the time!"

Quite a commonplace thing to say, isn't it? But not commonplace when she said it! You and I can talk about it in a religious conference, and it may be a commonplace, but that woman meant it. Was that woman fooled?

All over England during those days I saw the same thing. Strong men carrying on, men accustomed to receiving in their offices those little buff envelopes, telegraphic messages coming all the time, who for months looked at each one with a tremor before opening it. They never knew what the next news would be, but they carried on, they carried on.

I said to one such man who had three boys: "You are carrying on?"

"Yes, there is nothing else to do, but I could not carry on now if I could not depend on Jesus Christ."

We saw the consciousness and the reality of Jesus Christ in the presence of death, we saw it in France, in Flanders, where the boys were. One story has been told over and over again, and you may have heard it.

There was a Scottish laddie named Jock who had been awfully mangled. He was a wreck. The skilful surgeon came and stood by his side. Jock was conscious, and after he had examined him he said:

"Jock, I think if we operate at once you have one chance out of 100 of living! I will be honest with you. Shall we operate?"

"Oh, get along with your work!"

The doctor operated and was successful. Jock is living today, quite a wreck, but still he is living. When it was over and he was convalescing slowly a friend came and said:

"Jock, tell me how you felt when the doctor told you there was only one chance out of a 100, and you knew when you took the anesthetic!"

"Oh, I just felt all right! I knew that it did not matter much which way I came out of the anesthetic. I knew if I came out this side mother was on hand, and if I went out the other side Jesus was there."

May I speak intimately for a moment in that matter? One of my boys was over there for two years. He was home

on leave. This was true of all the boys,—they did not want to talk about it, and they don't to this day. He was just going back, and he was sitting alone with me in my study. Suddenly he said:

"You know, Dad, it is hell out there!"

I said: "Yes, it must be."

He said: "I do not mean that. The physical is nothing, but, Dad, I never knew what naked temptation was until I was out there!"

"How have you come through, lad?"

He said: "I have come through all right," and then without reticence that characterized the soldier boys he said, "But, Dad, I should not have come through if HE had not been with me."

Just the personal pronoun with the aspirate that gave the capital H to it and revealed the boy's consciousness of Christ with him!

These are true experiences. I have taken them from that period with a dark, sinister, bloody, damnable background of misery and suffering, but those are the hours when "life gets up and looks, and things become real." Here they are, mothers, fathers, boys, all declaring their consciousness of the actuality of Jesus Christ with them, standing by them!

It is the living Christ that creates the real Christian experience. Not intellectual orthodoxy. My brethren, I am not undervaluing intellectual orthodoxy, but it is this consciousness of Jesus Christ that counts. The fact is that the one John saw is still alive, and in actual and active spiritual contact with us: and spiritual does not mean imagination. "The touch of his hand on mine," says one of the simpler hymns. If you are going to be materialistic you smile at the hymn, but if you realize that that Son of man by the mighty mystery of the Holy Spirit of God is actually close at hand you will understand it. And it is that sense of Christ that we all need for life.

The Assurance of Hope

Knowing the fact of the living Christ is the assurance of hope for tomorrow.

You remember those words in the letter to the Hebrews, they are familiar, and I want to read them in this connection. The writer of the letter in the 2nd chapter, verses 8 and 9, says:

"Thou hast put all things in subjection under his feet . . . that he by the grace of God should taste death for every man."

It is a wonderful passage, in which the writer, quoting from the psalm about man and God's ideal for man, seems to merge everything into the presence of Jesus. If you take those words and apply them what do you find?

"We see not yet all things subjected to him, but we see Jesus." The negative and positive. If you apply that to the Lord please carefully notice, "We see not yet all things subjected to him." Yes, but all things are subjected to him! Not "are going to be,"—they are. The point of that statement is not that things are not yet subjected to him, but that we do not see them. But are all things subjected to him? What did he say before he left? "All authority hath been given unto me in heaven and earth." That is quite enough for me!

But this man is looking at life on the horizontal, as Dr. Jowett would have said. You do not see all things subjected to him, but you see him. Well, if you see him, what do you see? You see one "who has made a little lower than the angels for the suffering of death, crowned with glory and honor, that by the grace of God he should taste death for every man." It is too profound, but it is enough to get into the atmosphere of the great statement.

What about the future of human affairs and human history? Where are we going? We were never going so fast as we are going today, but where? Do you know? If you see Jesus you do.

In spite of all the dark appearances and the apparently impossible difficulties that challenge us we are moving clearly through to the ultimate. We see not yet all things subjected to him, but they are subjected to him, and in process of time that which we do not see shall become patent and manifest. But today by faith we know, and our assurance is based upon the fact that he is alive.

A dying world, you tell me? Everything withering, you tell me? I pray you this morning to listen to this voice, the voice that is as surely sounding now as when John heard it in Patmos: "I am alive!" And thank God for every individual that knows that to be true! Do we know it? Is it merely a sort of theory, the theology and doctrine of the church? Is it of no value? Have we the perfect consciousness that it is no fable, no dream of bards and seers, no dead fact stranded on the shore of the years? It is the living Christ!

And then we take our onward way with the spirit arrayed, through mire and fog, but how do we do it? Though we do not see all things in subjection we see Jesus, and when the day's work is over, if there comes to us what man calls death and Jesus calls falling asleep, or if we are disturbed in the midst by the consummation of an age, it matters nothing,—we shall simply see him whom not having seen we have loved.

The secret of life, the secret of victory, the secret of hope, are all in that great word Jesus. May you hear him say, when the expositor's voice is silent: "I am alive!"

Almighty Father, who has taught us in times past to pray for all who travel by land or by water, hear our prayer now, we beseech thee, for those who fly in the air!
Through wind and cloud and sunshine and dark storm go with them!
In the regions of the round rainbow be their light!
In times of gladness show them the glory which thy heavens declare!
In time of stress and danger be their guide!
When they cry out to thee, help them!
And as their bodies are uplifted on bright wings, so lift their spirits up to thy great love through him that is exalted over all, our Saviour Jesus Christ! Amen.

SCHOOL OF THEOLOGY

What Is the Christian's Death?

A Meditation for the Time of Bereavement

Rev. Arthur Judson Brown, D.D., New York

What is the Christian's death? Human speculation might be unprofitable. We turn to the only authority that we have, the Word of God. There we find the meaning of the Christian's death expressed under various figures. We may refer to four that are most helpful and comforting.

Asleep in Jesus. Paul uses this figure in 1 Thessalonians 4. 14:

"For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him."

It is natural to think of death as a sleep. How calm and peaceful is the face of the loved one! The lines of toil and care are smoothed out. Every appearance indicates repose, and that "there the wicked cease from troubling, and there the weary be at rest," Job 3. 17.

But the figure should not be pressed too far. The bodily appearance may look like sleep, but the spirit is not unconscious. The repose is not inertia. That is not only incompatible with other figures presently to be noted, but with this one also, for it is a sleep in Jesus, and Jesus is alive, intensely alive and active. No one asleep in Jesus can be in oblivion. Rather does this figure suggest freedom from the strain and fever of our earthly life, the absence of fear and restless craving. All faculties are alert, but in perfect equilibrium.

Elizabeth Barrett Browning beautifully wrote:

Of all the thoughts of God that are
Borne inward into souls afar
Along the psalmist's music deep,
Now tell me if that any is
For gift or grace surpassing this:
"He giveth his beloved — sleep."

What would we give to our beloved,
The hero's heart to be unmoved,
The poet's star-tuned harp to sweep,
The patriot's voice to teach and rouse,
The monarch's crown to light and brows?
"He giveth his beloved—sleep!"

His dews drop mutely on the hill,
His cloud above it saileth still,
Though on its slope men sow and reap:
More softly than the dew is shed,
Or cloud is floated overhead,
"He giveth his beloved—sleep."

Aye, men may wonder while they scan
A living, thinking, feeling man
Confirmed in such a rest to keep;
But angels say,—and through the word
I think their happy smile is heard,—
"He giveth his beloved—sleep"!

Departure. We find this figure in Paul's second Epistle to Timothy 4. 6:

"The time of my departure is come."

The figure in the Greek word for "departure" literally means "to pull up anchor and set sail." How many of us feel that we are anchored to earth, held down by chains of habit or environment, restrained by ties that are difficult to break! Death breaks these chains. The ship is freed from its anchor. It spreads its sails to the winds of heaven and sails forth to the heavenly port where, as Paul said, "there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing," 2 Timothy 4. 8. Have we not looked for it and longed for it? And when we have pulled up anchor and set sail the longing has become a wondrous reality. The redeemed soul can say with Tennyson:

And may there be no moaning of the bar
When I put out to sea,
. . . no sadness of farewell
When I embark;
For tho' from out our bourne of Time and Place
The flood may bear me far,
I hope to meet my Pilot face to face
When I have crossed the bar.

Exodus. We read in Luke 9. 28–31 that when our Lord was transfigured on the mountain "there talked with him two men, who were Moses and Elijah; who appeared in glory and spake of his decease which he was about to accomplish at Jerusalem."

The same word is used in 2 Peter 1. 15: "I will give diligence that at every time ye may be able after my decease to call these things to remembrance."

The word "decease" is here used in the sense of exodus, a going out. Perhaps the reference is to the exodus of the Hebrews from Egypt. To the believer death is the way out of bondage into the glorious liberty of the sons of God. The soul leaves behind the pain and sorrow of earth, temptation and sin, and is emancipated into the wide spaces of the heavenly land where, in the splendid imagery of Isaiah 40. 31, "they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint."

Tabernacle Dissolved. Paul uses this figure in 2 Corinthians 5. 1:

"We know that if the earthly house of our tabernacle be dissolved we have a building from God, a house not made with hands, eternal in the heavens."

Tabernacle is a stately, dignified word, but its stateliness and dignity tend to obscure its meaning. A tabernacle is simply a tent, and a tent suggests a journey and a temporary shelter. At the end of a hard day the wearied traveler pitches his tent. In the morning he takes it down and sets forth on the journey of another day. Thus day after day he toils on, sometimes through green pastures and beside still waters, sometimes over sandy deserts and rocky steeps, weary and footsore as the months pass. But he is sustained by the consciousness of divine guidance. At last he arrives at the end of his pilgrimage. The tent, now worn and weakened by long use and exposure to the elements, is discarded, and the pilgrim enters not now a fragile, temporary habitation, but "a building from God, a house not made with hands, eternal in the heavens." In the journey through this earthly life Paul says that "we that are in this tabernacle do groan, being burdened," 2 Corinthians 5. 4, but in the heavenly habitation all this is over. John tells us that he "heard a great voice out of the throne, saying, God shall wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying, nor pain any more: the first things are passed away," Revelation 21. 3, 4. No more is the traveler confined to a small tent, for, as the Lord told his disciples, "In my Father's house are many mansions," John 14. 2. There is room, ample room for all. And when a loved one who has been with us on the winding trail of life leaves this earthly tent we feel as Thomas Lewis, a British missionary in Africa, felt as he stood beside the coffined body of one of his associates:

"You and I have journeyed long. We have been led by different paths, for we have not always traveled in company. But by God's grace we have been brought together today to our last camping place. The trail has been a long one, and the difficulties numerous. You and I have pitched our tents together many a time in that land we love so well, and we have come to the parting of the ways once more. As for you, my friend, your camping days are over! We are not going to pitch our tent tonight. You do not need it, for you have traveled far on the king's highway, and it has pleased him to call you home. You have entered into that house not made with hands, eternal in the heavens. You have reached the king's country, and the guests of the eternal are homed in palaces, not tents. As for that frail tent in which you tabernacled amongst us, we have brought it along with us. Loving hands have folded it up and perfumed it with the tears of their hearts. We will put it aside carefully and reverently in its last resting-place, not that you will need it again, but simply because it is yours."

As for us who remain for a time, "we shall press on the best we can on the same old trail," each of us, like Peter, "knowing that the putting off of our tabernacle cometh swiftly," 2 Peter 1. 14.

Heaven

Loved ones who have gone before await us. Dr. William E. Barton wrote after the death of his wife:

"Now there will come a day when I also shall ascend the stair that slopeth upward from this mortal world to that which is above. And I know that she will be listening for my coming. Yea, and she will not altogether wait for me inside the gate: for I shall hear her footstep coming a little way down to meet me, and we shall go in together."

"Now I saw in my dream," said Bunyan in his immortal allegory, "that these two men went in at the gate, and lo! as they entered they were transfigured, and they had raiment put on that shone like gold. There were also that met them with harps and crowns, and gave them to them; the harps to praise withal, and the crowns in token of honor. Then I heard in my dream that all the bells in the city rang again for joy, and that it was said unto them: Enter ye into the joy of our Lord! . . . . Now, just as the gates were opened to let in the men I looked in after them, and behold, the city shone like the sun! The streets also were paved with gold, and in them walked many men with crowns on their heads, palms in their hands, and golden harps to sing praises withal. There were also of them that had wings, and they answered one another without intermission, saying, Holy, holy, holy is the Lord! And after that they shut up the gates: which when I had seen I wished myself among them."

Burne-Jones, the great artist, went to the funeral of Robert Browning in Westminster Abbey. He came away deeply depressed because the service had been so flat and dull and sad. He wrote to a friend that same day and said:

"I would have given something for a banner or two, and how much I would have given if a chorister had come out of the gallery and rent the air with the blast of a trumpet!"

Doubtless the death of a believer is even more rich in meaning than these figures suggest. Dante wrote of his vision of Paradise:

> . . . What I saw
> Was not for words to speak, nor memory's self
> To stand against such outrage on her skill.
> . . . . . .
> One universal smile it seem'd of all things,
> Joy past compare, gladness unutterable,
> Imperishable life of peace and love,
> Exhaustless riches and unmeasured bliss.
> . . . . . .
> . . . O speech,
> How feeble and how faint art thou to give
> Conception birth!

And so the Christian is not to fear death, and his loved ones are not to sorrow "even as the rest who have no hope. For if we believe that Jesus died and rose again, even so then also that are fallen asleep in Jesus will God bring with him," 1 Thessalonians 4. 13, 14.

The life beyond is sure, real, and full of joyful effort. When Robert Burdette lay on his death bed in Southern California, he said:

"I watch the sunset as I look out over the rim of the blue Pacific, and there is no mystery beyond the horizon line, because I know what there is over there. I have been there. I have journeyed in those lands. Over there where the sun is just sinking is Japan. That star is rising over China. In that direction lies the Philippines. I know all that. Well, there is another land that I look toward as I watch the sunset! I have never seen it. I have never seen any one who has been there, but it has a more abiding reality than any of these lands which I do know. This land beyond the sunset, this land of immortality, this fair and blessed country of the soul, why, this heaven of ours is the one thing in the world which I know with absolute, unshaken, unchangeable certainty! This I know with a knowledge that is never shadowed by a passing cloud of doubt. I may not always be certain about this world; my geographical locations may sometimes become confused; but the other world—that I know. And as the afternoon sun sinks lower faith shines more clearly, and hope, lifting her voice in a higher key, sings the songs of fruition. My work is about ended, I think. The best of it I have done poorly; any of it I might have done better; but I have done it, and in a fairer land with finer material and a better working light I will do better work."

In the cheer of this thought and in the glory of the exceeding great and precious promises of God we say to those who stand beside their dead:

"Now our Lord Jesus Christ himself, and God even our Father, who hath loved us and hath given us everlasting consolation and good hope through grace, comfort your hearts and stablish you in every good word and work!" (2 Thessalonians 2. 16, 17).

After Death—What?

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A half century ago it would have been considered necessary to preface any remarks one might have to make on our theme of this morning with an apology. Ruskin summed up the situation briefly in his introduction to "The Crown of Wild Olive." Allow me to quote what he says there:

"If you address any average modern English company as believing in an eternal life, and endeavor to draw any conclusion from this assumed belief as to their present business, they will forthwith tell you that what you say is beautiful, but it is not practical. If on the other hand, you frankly address them as unbelievers in eternal life, and try to draw any consequences from that unbelief, they immediately hold you for an accursed person, and shake off the dust from their feet at you."

I do not know that that condition has changed materially. Most uf us still seem to resent any unqualified assertion in either direction. It is a point on which we do not wish to appear at all dogmatic. One well-known theologian announces that a certain degree of agnosticism in the matter is entirely tolerable, as "few present-day thinkers are able to count immortality as other than a more or less well grounded hope." At any rate, we are inclined to let the whole subject take care of itself. We are more interested in social betterment than in our own personal prospects after death. There are too many present concerns, fascinating, and brilliant, and exciting, for us to go mooning around about pale destiny. But there are at least two things that make all such avoidance impossible.

In the first place, no matter how unwilling a man may be to make definite assertions, he is actually living as though one or the other of the great alternatives were true. Either he is living as an eternal being or he is living as a creature whose death is the end of him. There is no middle ground in practice.

In the second place, if you are at all familiar with the thought of the day you know that the question is being raised again with an insistence that is simply inescapable. It used to be held that every intelligent person had been forced to settle it once for all in the negative. Then the War came, and in millions of hearts the riddle of the future sprang into poignant and agonizing life. They had to know where they stood. Belief or disbelief in the world to come became once more the most momentous fact of existence. Men wrote home from the front and spoke of their deepened assurance. Mothers and fathers got terrible little notices from the War Department, and found themselves fighting desperately for an unshaken faith. Books began to come off the press in an endless stream. A crude spiritualism sprang up over night, and with it the science of psychical research, counting such names as Oliver Lodge and Arthur Balfour. The issue got to be so intrusive that no one could dodge it any longer.

It is not less so now. For that reason I humbly venture upon it. I shall say only the most essential things, and say them briefly, claiming no originality, and acknowledging my debt especially to Dr. Fosdick's little book "The Assurance of Immortality."

To be fair, let us begin by thinking of some of the hindrances in our way! The nature of the subject would lead us to expect them.

Our life has always been subject to certain physical conditions. It has apparently been dependent upon a given set of circumstances. Death changes them all. It is not to be supposed that we shall be able to adjust our minds easily to the fact of an existence unlike anything we have known. If the unborn child could reason he would be confronted with the same difficulty. The passing from one environment to another that is utterly different is hard to comprehend—until it is over,—and then it may seem as simple as birth. Meanwhile, we can hardly ask that the road should be clear of obstacles.

Certain Old Ideas No Longer Appeal

The first objection that has been raised is this. The old pictures of heaven and hell seem frankly impossible to people. The ideas that appealed to the ancients don't appeal to them.

Tertullian raised a pæan of exultant joy when he thought of the kings and philosophers of his day melting in the fierce eternal flame. When his imagination soared out in the other direction he became ecstatic over gates of pearl and streets of gold, where there was nothing much to do but sit by a river and sing.

There are thousands of men today who ridicule that sort of faith. Listen to what one eminent English scholar writes:

"People do not believe in a future life because the forms in which the belief has been presented to their minds seem to be untenable and even repellent. Traditional pictures of hell seem morally revolting, while the heaven of Sunday school teaching or popular hymnology is a place which the plain man does not want to believe to exist, and which he would not want to go to if it did."

Now to aim one's witticisms against the forms in which immortality has been clothed and to make that the ground for denying the substance is certainly easy, but it is not convincing. A thing may be true, and all our thought of it wrong.

Folks used to be quite sure that there was a great monster in the sea that periodically swallowed huge depths of water and spewed them out again. That was what caused the tides. Well, there is nothing the matter with the substance of that belief, even though we have discarded the form. The tides are still with us, but we have caged the monster in our book of Curiosities.

We are told that the Chinese used to beat madly on their drums to drive away the dragon that once in a while would gulp down the sun. We may no longer accept their definition of an eclipse, but we certainly don't question the fact.

No man's way of thinking about a thing, however absurd it may be, is proof that the thing does not exist. It seems quite likely, if Mr. Einstein is correct, that we have been thinking incorrectly all along about gravitation;

but just on that account please, for pity's sake, don't go out and defy the thing itself! It will hurt you.

The fact of the life to come has nothing to do with the manner in which it has been represented. We have been compelled to fashion it in terms that we know something about. The author of the Epistle to the Hebrews speaks of it as "a city which hath foundations." We have had to construct its details out of the stuff of our own experience. It is the only means we have of describing anything. You can see how helpless we are to say what it is like because we don't know anything that is like it. To surround that spiritual life with physical habiliments is nothing but a childish projection of the present into the future. Nobody knows anything about its circumstances. They are simply not in our plane of existence, that is all; and God has not revealed them to us.

There is one thing, however, while we are on this phase of the subject, that we do have every reason to believe: I mean, that there are what we may call moral separations there as well as here.

There is current just now a certain kind of sentimental dealing with right and wrong which obscures the eternal difference between them, and issues in the proclamation that there can be no such thing as hell in the beneficent order of a good God. Now let us understand where that attitude comes from, and where it leads! It comes as a reaction against the crude emphasis of a former time, laid almost hilariously on the ceaseless, sizzling, hissing penalties of the other world. Preachers like Jonathan Edwards just took the bridle off of their imagination and let it revel in degrees of temperature and matters of duration. There was no sanity in that, and I am glad we have come out of it. You can't scare intelligent people long. But don't let us go too far in our reaction! It is still necessary to be sane, and we don't maintain our sanity when we slop over into sentimentalism, and by wiping out the everlasting distinction between what is good and what is evil make the present distinction of no value. There is certainly such a thing in the world as moral continuity. A man's thoughts and deeds have a lasting effect on his character. Every act leaves its marks for good or ill on the soul. Are we to suppose that death destroys them? Dying is a physical event. How can it bring about any transformation in the spiritual quality and make an evil heart like a good one? If it is what we think it is, it is nothing but an episode that works certain changes in the environment. It cannot touch the fabric of the soul any more than the transition from youth to manhood can change the spiritual texture of the life. It does seem unthinkable, then, does it not, that the distinction here, if there is any, between good men and bad men will be utterly wiped out there?

We utterly overestimate death when we say that we shall all be alike in the world to come. It does not have any such significance for the spiritual history of a man as that. It is either the end of us entirely, or it is a door through which the soul that is bent upward will still pass up, and the soul that is inclined downward will still follow its inclination. Death is no magician to put us all in his bag different and bring us out indistinguishable. There is nothing to me more self-evident than this, that if right and wrong are one there then they are one here, and nothing has any moral meaning.

Scientific Objections

But let us get back to our objections! The rest of them are not so esthetic. They come from the realm of science. They are admittedly inconclusive. I say admittedly, because quite a respectable number of the greatest of scientists are still believers.

Professor Leuba of Bryn Mawr College recently published the result of a questionnaire he mailed out to one thousand or more scientists of greater or less prominence. The results at first seem alarming. Upon analysis, however, it appears that the only conclusion which can be drawn,—and Professor Leuba reluctantly draws it himself,—is that the distinct loss of belief in most cases where it has occurred is due to certain temperamental qualities, and not to any factual knowledge. In other words, some scientists, by the nature of their work have acquired a bias, and the greater the scientist the greater the bias is likely to be! What I want to stress just now is this: that 71% of the greater physical and biological scientists are either agnostic,—which means they have reached no conclusion, and so we can use them, this don't-know party, as proof that there is nothing which denies a man's right to believe,—or express believers, and they are equally divided. So with the historians. Among the greater sociologists who are not college professors, 77% are either believers or agnostic, and only 23% disbelievers. Among those who are professors the figures are almost exactly reversed. It looks as though disbelief were a bit academic, easier to maintain in a professor's chair than out of it. The psychologists are in a bad way, there is no getting around it. Our believers and agnostics together make only 40%, and the rest are unbelievers. That will serve to point us to the field of greatest difficulty,—psychology, and that is a science that runs back now and then into a good deal of theory and supposition. Take the statistics as a whole, and it seems to me they are not devoid of encouragement. The academic theorists line up just about as we should expect them. Their trouble is with deductions drawn in the rarefied and remote atmosphere of a study. The men who deal more practically with life and the universe are considerably better off. The one thing that is certain is that nothing has been discovered in any realm of knowledge to make belief impossible. It is not only the unenlightened that continue to look forward to eternal life as a rational hope. These percentages include men who are familiar with all the negative arguments, and yet they are unshaken in their faith. And to me that is tremendously reassuring.

Let us see for ourselves if we can just what their objections amount to!

The first, I have no doubt, is our apparent insignificance, which science has recently been making so vividly real to us.

You know that the prescientific ideas of the universe had it a quite neat and comfortable place to live in. The world was only a few thousand years old, and

everything revolved around it. To deny that, said one theologian, was a more damnable heresy than to deny the existence of God. The earth was flat, with the upturned bowl of the sky resting on it, and if you were not careful you might fall off. The whole structure was carried on the back of a huge elephant, and the elephant on a tortoise, and there speculation ceased, to save itself further effort. It was as good a place to stop as any. Under such conditions it did not take much of an adventure to believe in man as God's chief care.

But the situation has been changed somewhat. It might not be a bad idea to glance at some of the terms on which our faith today seems to be conditioned.

First of all, there is the size of the solar system. If a shell from a modern fieldpiece could be shot straight across it at muzzle velocity it would take five hundred years to complete its journey. And this is only a trifle. You don't really begin to talk distances until you get outside our own little family of a sun and eight planets. One of the nearest of the stars that are outside is twenty-five million millions of miles away. It would take your shell two billion years to get there. One of them was just discovered in 1901. The light that was seen then, traveling 186,000 miles a second, had started from the star four hundred years before, when Luther was a boy. If the fiery red star that we sometimes see in the evening sky were to go out tonight we should not know it for 8500 years yet. Remember that when you look at it! It may not be there! It may have gone out 5000 years before Moses! And through it all, from one end to the other, down to the inconceivable universe of electrons, careening about on the point of a needle,—law—inexorable, unbroken, calculable law,—so that Prof. Adams by a mathematical process could foretell the discovery of the planet Neptune before any mortal eye had ever seen it! In the face of that how is a man to believe that human personality is important enough to be preserved? What egotism to suppose that it's permanent!

It isn't difficult to see how inconclusive that is as an objection. Do we imagine that God judges importance by size? Who supposes that he attaches any particular significance to avoirdupois? Bulk does not necessarily go hand in hand with worth. Some of us stouter folk might well wish that it did! Quality is what counts, and that has nothing on earth to do with dimensions. The fact is, science has admittedly never discovered anything so precious as personality. The hypothesis of evolution itself, if you are inclined to accept it, forces you to the conclusion that the whole aim and thrust of the creative process has been away from matter towards that indefinable goal which we call spirit. It indicates clearly enough that the cosmic order, even as we know it, with all of its imposing array of figures, still culminates in man and his spiritual achievement.

The costliest thing science knows, toward which it says every bit of life's progress has thus far been directed, is man. It makes no hesitating pronouncement. The real values lie in human personality, and nowhere yonder in that unspeakable distance. And that is no mean contribution to religion!

The second difficulty I want to mention is real to some people who try to follow intelligently the course of modern scientific thought. It is the humble origin of what psychologists and evolutionists assign to man's belief in the soul and immortality.

First of all, they tell us, our savage ancestors believed they had actual perception of survival. There were memory images of the dead, so realistic sometimes as to constitute hallucinations. There were dreams of the dead warrior, and dreams of distant scenes, which led them to assume the existence of a soul that could temporarily abandon the body, roam over the far off prairies, and at waking return again to its house of flesh. There were visions, and the strange sense of an absent one's presence. So the fancy grew. Then apparently there was a break. At the dawn of history men do not believe because they think they perceive survival: they believe because they crave it. Because of the imperfection and insufficiency of earthly existence it has become a consummation devoutly to be desired. Pictures of it are drawn more pleasantly. The imagination dwells on "the isles of the blest." And before you know it the doctrine is complete.

Now none of this, even if all of it were established, could have any possible bearing on the reality of a future existence. Conceivably there might be such a thing as eternal life even if this was the way in which humanity came to be conscious of it. People sometimes stumble on truth in strange fashion. The fact of the hereafter is a matter entirely separate from any consideration of the origin of belief in it.

Who discards anything because of its lineage? Astronomy began in astrology and superstition. Medicine got its start from pow-wow and witch doctors. Art very likely came out of magic. Music began with the blowing of conch shells and the beating of tomtoms.

Nobody judges things by their beginnings: you judge them by their conclusions. We don't go back to worms in order to form some estimate of butterflies. Indeed,—and now let us steal a little of the scientist's thunder and use it to our own purpose,—if the orderly development from such a humble starting point of man's belief in immortality indicates anything it would seem to indicate the existence of a fact sufficient to induce it. According to the doctrine of evolution everything else in life has been the product of some organic response to an actual environment. Fishes developed gills because there was water to breath in, and birds grew wings because there was air to fly in. Why do we have backbones, some of us? Because there is land to walk on. All of these things were coaxed out, they tell us, to meet existing conditions. Always there has been some existing reality to call forth the inward change. It seems a little arbitrary to decry the application of the same principle here. If conscience developed in us, as they insist it did, because the existence of society demanded it, why isn't it the actual existence of God and the future life that accounts for the genesis and growth of human belief in them?

And so we have not yet come upon any conclusive reason for abandoning

this belief of ours. On the contrary, we have found reason for asserting it even more confidently. The third difficulty, however, has considerably more weight than either of the other two.

It is connected with that knottiest of all psychological problems, the relation that exists between the mind and the brain. As far as science is able to discover, personality seems indisputably dependent upon physical structure. And you don't have to go into a laboratory to find it out. Character can be changed by a fracture of the skull, and restored by a surgical operation. Every thought a man has is accompanied by some corresponding activity among the molecules of the brain. Every word he utters is conditioned upon the proper functioning of a certain convolution up here. All that he is seems to have something intimate to do with his nervous system. The conclusion is obvious and apparently inevitable: how, with such an interrelation as that between matter and spirit, can I continue to believe in a self separable from this body of mine and capable of leading an existence independent of its physical environment?

Now, of course, analogies are not proof, but they are often full of interest and suggestion. Let me take one which is frequently cited in just this connection: the bird before it breaks its way out of the shell.

Nowhere is the life of any creature more dependent on its physical environment than there. You can't destroy any of those mutual relationships without causing death. And yet there comes a day when the relationships are destroyed, and the issue is not death,—it's life!

You can see that the whole question of survival turns on an interpretation of that relation between mind and brain. Is it permanent, or is it transient and preparatory? If it is permanent and mind and brain are inseparable, then there is no survival, and we may as well make the best of it. If that relation is transient and preparatory, then nothing can deny us our right to believe!

There are three theories about this relationship.

One of them is materialistic. It contends that brain produces mind as water steam, so that when matter, the creator, is demolished, spirit, the creature, must perish with it.

Suffice it to say that this is nothing more than a theory, and there is absolutely no direct evidence in favor of it.

Says Arthur Clutton-Brock in one of his essays: "The mechanical explanation of the universe would be quite satisfying if only it were not we poor machines that had hit upon it. But the mere fact that we are capable of hitting upon it at once arouses a doubt of it in our minds. For if we can thus triumphantly rid ourselves of our illusions and see that we are only machines, what is that property of the machine which is thus able to triumph over its nature?"

"If one desires to avoid mystery," writes another, "one does ill to assert that brain creates mind. It is sufficiently strange that man should build a violin and play upon it, but that a violin should fortuitously build itself, organize its atoms, shape its own body, make taut its strings, and then with no one to play upon it should play upon itself 'Pierrot's Serenade,' how shall a man make that seem reasonable? It is the one unbelievable mystery."

Paulsen sums it all up: "The proposition that thought is in reality nothing but movement in the brain is absolutely irrefutable, not because it is true, however, but because it is meaningless."

The second theory of the relation between mind and brain is the exact opposite of the first. It is the idealistic theory that in the beginning was mind, and mind created the physical world. Brain is just one of its deposits.

Certainly every fact in the possession of science, every interrelation that so manifestly exists between spirit and matter, is as fully accounted for by this theory as by the other. These physical structures are our instruments, then played on by the soul, and each is dependent on the other: but they are not inseparable. Dr. Thompson, one of the foremost authorities, adopts this view in his book on "Brain and Personality." "It isn't the gray matter that makes the person," he argues on the basis of his own observation: it is the person that "organizes a small portion of the gray matter, and uses it as an instrument for thinking."

Suppose, however, that we discard this theory as well as the other, just to keep the whole question from being prejudiced! For if this is the real situation then survival is little short of necessary. Let us take with Dr. Hadfield, who is perhaps the outstanding clinical psychologist in England today, a third view of this relation between mind and brain, the so-called two-aspect view, in accordance with which every mental state, like a coin, has two aspects, the one physical and the other spiritual or psychic. Each thought is understood as having its material counterpart, and vice versa, without any preconceived idea as to which of the two is dominant. Hadfield starts there, and then shows the tendency of mind toward independence, thus suggesting the probability of its "becoming entirely liberated from the body and continuing to live disembodied and free." "As far as science is concerned," and this is Dr. Hadfield's conclusion, "life after death may not be a proved fact, but the evidence is sufficient to justify faith in it."

And now by way of summary I wonder if we may regard these three facts as established?

First, that the belief in immortality is in no way jeopardized by the realization of man's apparent insignificance in the vastness of the universe: for science teaches that human personality is still the aim and crown of all creation. If that is thrown on the dump heap in a world where matter and energy both are conserved, then nature is an idiot, and there is no sense in anything, least of all in science.

Second, that the belief in immortality is not in the least jeopardized by its lowly origin—if this is its origin,—in the dreams and desires of our ancestors; for the method of science itself is not to judge any supposed truth on the basis of its genesis, but on the basis of its ability to meet the present tests of fact and reason. If this faith has grown, has been developed, the evidence would lead us to believe that it owes its growth and development to the stimulus of

some external and environing reality. It looks like the soul's response to existing fact.

And third, that the belief in immortality is not jeopardized by anything that is positively known of the relation that exists between mind and brain. Rather is it strengthened by the testimony of science to the ever growing domination of matter by the spirit which informs it.

As far as I am concerned, instead of weakening my faith in immortality, modern science, to the extent of my acquaintance with it, has served rather to strengthen that belief.

One thing is clear: nothing has negatived our right to believe, and there is much to encourage it. We can go back to our seers—our Kants, our Wordsworths, our Tennysons,—

Thou wilt not leave us in the dust:
Thou madest man, he knows not why,—
He thinks he was not made to die,—
And thou hast made him: thou art just!

And we can go back to Jesus Christ, the clear-eyed, the confident:

"In my Father's house . . . I go to prepare . . . And if I go . . . there ye may be also."

Which shall it be then? Disbelief, or uncertainty, or a faith that is stalwart enough to fling aside every hostile suggestion with a shout and plant its feet not on "a more or less well grounded hope" but on some kind of Yea and Amen in the soul, stouter than life itself and like a city that hath foundations, whose builder and maker is God?

The Fact of Resurrection

Whenever Paul wanted to reëstablish himself he went back to the fact that he was willing to vouch for with all that he had and was. It was the simple fact of the resurrection.

No fact in history is recorded more simply. It strikes me with fresh force every time I come back to it. There is nothing elaborate about the story, not the slightest recognizable attempt at embellishment. I wish you would read it again today. Somehow it seems to stand alone, without needing your support, or mine. Nothing is featured in capital letters. There are no lines of italics anywhere to impress us with the wonder of it. It is as far removed from the kind of sensational account to which you and I are accustomed in the newspapers as one could well imagine. No particular phase of it is played up. It is all held down in the most astounding way on the dead level of sobriety. "Very early in the morning on the first day of the week they came unto the sepulchre at the rising of the sun." Through it all runs the same unemotional restraint, the same critical evenness, the same tendency to bald statement, with the calm insistence that nobody directly in touch with the situation should take anything on faith: all who were in a position to do so should satisfy themselves by whatever test they liked that the facts were precisely as related. With the frankness that characterizes the whole record notice is given of one who refused to believe until his own senses should convince him. And so that evening came when all his conditions were met, and there was nothing left for him to do but to fall down in front of those pierced feet and cry:

"My Lord and my God!"

It was with no delusion, no concocted tale, no inadequately supported conviction, that these followers of the Nazarene set their faces worldward to conquer the ages for him. There was no question mark in their minds. The hopes which they had built up around this Jesus had been borne out and not buried in a grave. Every word he had ever spoken had been validated, every claim he had ever made had become intelligible. Life in the eternal fellowship of that Christ whom they had known had already begun,—and it made such a difference in them as that nothing less than a resurrection could account for it.

See what it did! It got hold of men who on the first Good Friday had run away and hidden themselves, and it made fearless crusaders out of them, and singing martyrs. It took more than a fancy to do that! Look at these men after that quiet presence had joined them at their feast! Look at them leaping in the face of an empire, watch them remaking the world, listen to them saying, "We have seen the Lord!" See them die for it! For what? An illusion? Follow Paul, and read his letters! What was it that persuaded him, and Mark, and Luke, and Stephen? Did an "idle tale" cajole him to his death too? It got hold of whole communities and turned them into cities of God, where folks' lives were glad, and radiant, and pure. Mere opinions don't work that way! It got hold of an empire and shook it till the filth dropped out of it; then whipped it into shape again as a kingdom for the living Christ. A guess isn't strong enough for that! Down through the years it came. Three centuries later they tried to drive it out. Julian the Emperor opened all the pagan shrines again, but it shut their doors and upset their altars,—you can walk among their ruins now if you like. Whether or not tradition is correct in putting those words on the emperor's dying lips, "Galilean, thou hast conquered," there have been twenty centuries of history in them now, and always "the unbroken life of that young rabbi," going on "in reality, in intensity, and in power." Odd sequel to an idle tale that it should quicken and purify in a way no truth can rival! Unhesitating certainty, unflinching courage, endless annals of triumphant souls, the long, steady sweep of life in the wake of a carpenter out of Nazareth, queer brood of a bit of first century gossip, strange progeny of a childish, hysterical "illusion"!

You can't give that faith the lie. You can't scrap its conquests. You can't wipe out the record it has written with blood and tears, with clenched hands, and feet that never falter, and eyes that look straight on, written in the high name of One who since that Easter dawn has ever been unspeakably more than a figure of the long ago. You cannot parallel it anywhere.

"Go get yourself crucified!" It was Napoleon who said that to one who came and offered to establish a new religion:

"Go get yourself crucified, and the third day rise again from the dead!"

And now shall we tell the story, and close with that?

Nobody had slept much since Friday. Certainly not the women out at Bethany. They had helped to bury him in

the evening, but after that they wandered about the house, aimlessly. It seemed so forlorn, as though no one lived in it any more,—except that Lazarus with his silent lips and strange light in his eyes, as of a man who has seen beyond all mortal saying and knew how easily those firm gates of death could open outward. He was quiet, and sat waiting—with the light in his eyes; but who could understand Lazarus now? Restless women all through the long sabbath, up and down, and the night again. While Lazarus slept they whispered to one another their broken words of comfort in the corner of the room where the rays of the light were dim. At last over Jordanward the sky seemed to be fading toward morning, and three of them began to move then with a purpose. They gathered the spices and the perfumes they had bought, and half-walked, half-ran, a distraught and huddled group, along the way that led to Calvary and the tomb.

Just inside the Damascus gate, in a little frequented quarter removed from the crowded streets, a band of dispirited men waited for the dawn to break. The time had been dragging by with leaden feet behind the doors they had shut and locked as they staggered breathless from that awful hill into the silence and dark. What a cry it was, ringing like a shrill madness in their hearts! And he had uttered it! He—of all men! "My God, my God, why hast thou forsaken me?" Wouldn't it ever be out of their ears? Well, it was quiet here, and there were no shouts and running, as though the crowd had seen and followed. Night and dawn, day again, and night. It was all alike. They could breathe more easily now between fitful snatches of sleep, waking with a start from their dreams and listening, or stirring uneasily with muttered words heavy like slumber.

Peter suddenly raised his head. What sound was that? Someone was running!

"John! John!" He touched the nearest. "Listen!"

A woman weeping! It was at their door, and the bolts shot back.

"Mary!" whispered John. "Come in quickly! What is it? Tell us! What now? For God's sake, what now?"

"They've taken him away! He went—to the tomb, and they've taken him,—he isn't there!"

Through the door sped Peter and that other, fleeter than he, and afar off Mary, along the street and out of the gate, spent with her running and her tears. Back there in the room waited the others, whispering excitedly among themselves until once more came the hurrying steps and a knock. The door opened cautiously and two women pressed it back impatiently, their faces aglow and their garments dishevelled.

"Thomas, Matthew, James!" they cried, "we have seen the Lord! He is alive! He is risen! We have seen him!"

The disciples looked at one another.

"Nonsense," said their quiet glance, and they shook their heads.

"Nonsense," they whispered over at one side. Poor women! It was like them to see visions. They must lie down; they'd had no sleep. It was terrible to see them so wrought up, talking, talking "nonsense"!

But there came an hour when that story of the women was converted into reality. There came an hour—and this is the transformation I want you to watch,—when the only idle tale left under heaven was that Jesus had not risen.

Talking, talking they were when another knock came at the door. The Magdalene was back again.

"I thought it was the gardener,"—she could hardly catch her breath,—"and I asked where they had put him. And then I saw. It was the Master! I saw him. I did, I did! Why should I say so if I hadn't?"

Talking, talking "nonsense,"—until once more that knock and Peter burst in. They gathered around him, but there was nothing save wonder in his eyes, and a great perplexity that kept him moving about the room.

"He's gone," he said. "That much is true. We saw the grave clothes lying, John and I, and I think—I think I saw him too, but John did not."

The day wore on, all confused, talking, talking. Two of the friends that were with them left for Emmaus. As the shadows lengthened toward evening their knock came. All the way back they had run in an hour.

"He met us," they cried, "and our hearts burned. He walked with us, and we knew him when he broke the bread."

"Nonsense," said the apostles, and shut themselves in, talking, talking, until Jesus came and stood in their midst.

"Peace be unto you!"

But they were terrified.

"Peace!" he said, and in the silence he showed them his hands and his side.

If that means anything it means that the resurrection can only be proved from Christ himself. "This story of the women"—that is the hearsay, he is the fact. And at one stride they were out of their little ways on the long highway of God. They were out of their stoop into dignity, out of this cellar into a shining destiny.

"Nonsense," say you?

"Christ," say they.

"Lead on! We follow." There comes a time when face to face with him "in the intimacies of human need and kingly succor death becomes incredible. It just won't think; and hearing others still talk as though it were true," writes another, "we look at them awkwardly, as grown-ups do when children speak of Santa Claus."

Paul heard that voice, and one day turned about to Timothy with fire in his eyes. Timothy's a saint now, but then he had no title: he was just a humble follower of Jesus—as you and I. In Paul's absence the whole church at Ephesus was on his hands, and it was on his nerves too. It's all right to have a situation on your hands, but when it's on your nerves you need help.

"Man of God," cried the apostle,—that's what you are, and don't forget it!—"Man of God,"—and the fire blazed,—"lay hold"—it was the way a runner grasped the prize,—"lay hold on eternal life!"

Dante heard, and brooded over her whom he had loved and lost awhile. "Thus I believe," he wrote,—and Browning when his dark day came

"copied it with a like full assurance into his dead wife's Testament,"—"Thus I believe, thus I affirm, thus I am certain it is, that from this life I shall pass to another better, there where that Lady lives of whom my soul is enamored."

"Peace be unto you! And he showed them his hands and his side." Have our eyes seen nothing? "This story of the women seemed in their opinion to be nonsense. . . . But Peter—ran!" That's what the hint of life will do. God speed you, Peter, and you, toward the stature that's waiting!

Archbishop Nathan Söderblom and Northfield

Rev. Frederic E. Pamp, Boston, Massachusetts

The name of Archbishop Söderblom of Sweden has become almost a household word in all the Christian world. No award of the Nobel prize for peace was acclaimed more unanimously by the Christian world than the award to Söderblom. But great as his contribution had been to peace, perhaps greater still was his influence for the unity of the churches of Christendom. The great Ecumenical Conference on Life and Work in Stockholm in 1925 was the crowning event of his labors. When he died in July 1931 the religious world united to do him honor. Principal Garvie said that if the Protestant world had decided to elect a pope the unanimous choice would have been Söderblom.

It is of the greatest interest to know from whence Archbishop Söderblom got his inspiration for the work of church unity. In a biography of the late archbishop recently published in Sweden we find that the seeds which grew to such a blessed harvest were sown by none other than the evangelist D. L. Moody. And here is the story.

In 1890 Söderblom, then a student at Uppsala University and a leader in the work of a student missionary association, came to the United States to attend a student conference at Northfield. He was 24 years old, and had already shown promise of the brilliant future before him. In Northfield he heard for the first time Moody preach and Sankey sing. It was at this time also that he made the acquaintance of John R. Mott, which resulted in a lifelong friendship.

In a letter to a friend in Sweden, dated July 1, 1890, Söderblom writes:

"What splendid and interesting acquaintances one makes here! Monod, son of the well-known French pastor; Migoski, the Japanese, with a face like the evil one, but a very intelligent man. He sought me out the other day to get information about Swedish history. Another student from Harvard University conceived a great liking for me when he learned that Professor Noreen had been my teacher. And then Moody—the man known everywhere! I suppose that he and Bismarck and Stanley are the best-known men on this planet. He is king here, but rules with a mild and pleasant régime. It was a memorable occasion when I for the first time saw Moody and Sankey together, the two warm-hearted and self-sacrificing champions for the conversion of souls. They are two solid, corpulent men, with eyes that inspire confidence. Moody is not a learned and polished man, but original to the fingertips. At the first meeting on Saturday Moody called on each one of us to introduce ourselves to the gathering. I was most pleasantly surprised to be greeted with long, enthusiastic applause when I mentioned Uppsala, Sweden. I was not able to continue my remarks for some time. . . ."

Söderblom wrote a series of articles the following year for the "Gothenburg Weekly." What he says of Moody in these articles is exceedingly interesting, partly as a delineation of the character of the great evangelist and partly as a testimony as to what it was that particularly impressed Söderblom. It was prophetic of the coming ecumenical leader. He writes as follows:

"Moody is the chief figure at the Northfield meetings. From whence does this unpretentious man get his colossal influence? For it is truly colossal. He is not a learned man, and yet he has managed by hard work to attain to a theological learning which commands respect. How can we explain the fact that even the most scholarly professors crowd to hear the simple words of this 'farmer,' as he calls himself? How can he command the unanimous respect of the best men in all denominations, from the high church men among Episcopalians and Lutherans to Congregationalists and Baptists? To understand this we must first of all keep our eyes on the fact that Moody has never made propaganda for any particular church. Proselyting and sectarianism he hates only less than dead listlessness in the church. Wherever he has gone he has striven to work in harmony with the churches. He has urged the converts to turn for guidance and power to grow in the Christian life to their own ministers. In a word, he has not sought to divide, but to build on the foundations already established. I quote the following words of Moody to show this:

"'God has established a blessed unity. Woe unto the man that breaks it! But proselyting is bound to break it. It would be the triumph of the sect over Christ. We hear the call today, Go ye out, go ye out! I say, Stay in! If you have a minister that preaches Christ stay by him! If you leave, you gain only disorder and pride. There are those who consider evil-speaking of church and minister to be bearing testimony. All that Christ will get from these people will be such a testimony for a few years. I warn you as a Christian brother, beware of pulling any of these young converts from the folds where they are fed! You will gather judgment on your head if you do. The moment we begin to exalt our little party or our church then the Spirit of God leaves us and there are no more conversions.'

"To understand the influence of Moody in general we must remember that he possesses a unique gift of public speaking. He has a wonderful elo-

quence, which is never stilted but uses the language of everyday life. This gift of public speaking, which is in its minutest part as original as though it were cut in granite, has been the means of bringing thousands to consciousness of sin and to peace with God. But the real explanation of the great personal influence of Moody I should say is childlike love.

"It is love which has been and is the motive power in his life, love to God and to the redeemed. Its unselfishness not even the most bitter enemy of Christianity who has come in touch with him has been able to deny. And more, Moody is a child, a truly childlike son of God. This is his first and last characteristic. He is childlike in his simplicity. Further, in Moody we find less of contradiction between knowledge and deed than in most Christians. He is a child also in his spontaneity. When he speaks one gets the feeling that Moody must have the urgency, If I do not speak the very stones would cry out! Such a word, born of a deep and glowing conviction of its importance and truth, cannot return void. Is he not a child when he sits yonder listening to the fiery song of Sankey and nodding with his head his assent to the powerful words which center in his favorite theme, the sacrifice of Christ?

"To come in touch with a personality like this, full of childlike faith and spontaneity, is like a drink of fresh spring water in these blasé and musty times. When we learn to know him as he is we no longer see the rough edges which at first give an impression of Moody that is not favorable, yes, even repelling."

Thus, the great plans and strivings for the unity of the churches, whose inspiring and inspired prophet Söderblom was, did not come as lightning out of the sky of war. Söderblom has nurtured since the visit in Northfield the thought of this work as his life calling. At Northfield he came into contact for the first time with representatives of all communions. During those days he wrote the following prayer in his diary:

"Lord, grant me humility and wisdom to serve the great cause of the unity of thy church!"

Little did he dream what answer he would have to his prayer.

In his article in the Gothenburg paper Söderblom also stresses another thing which made a profound impression on him. It was not only Moody's mastering personality, but the fact that here were gathered Christian young men from all parts of the world, who, although they had difficulty in communicating with each other in language, yet had the same common purpose. They came to know each other so intimately that they felt themselves to be one heart and one soul. And yet they had not seen each other before this meeting. The words of one who went after the conference to take up work in Roman Catholic France gave expression to the thought in the minds of all:

"After this we shall never feel ourselves alone!"

"No one," says Söderblom, "who visits a Northfield conference can escape feeling that it is a glorious gift of God to have received among these young men from different parts of the world a strong impression of the unity of the church of Christ. In such a gathering we have brothers from all parts of North America, from Great Britain, the continent of Europe, from Japan, the most remarkable of present-day mission fields. We listen to a speaker pleading for China's millions with the knowledge and love of a native of that land, or we hear a dark-skinned Hindu with a voice trembling with emotion appealing to the Christian love for his people. Who can help but feel the universality of Christ's kingdom and the greatness of the responsibility resting on the Christian church?"

Söderblom was also greatly impressed by the importance of prayer. "Prayer was what brought over the conference such a rich spiritual power, such a blessed sense of the unity of heart and soul, for out of prayer grow these good things, whole-heartedness and wide-heartedness."

Thus we can trace back to D. L. Moody the influences which helped to shape the life purpose of Nathan Söderblom. It was D. L. Moody and the student conference at Northfield that gave the coming leader of the worldwide movement for the unity of the churches his first impulses to his glorious work. Little did Moody dream that in the little student from Uppsala, Sweden, was the great soul that took in the words and influences of the Northfield Student Conference as seed that fell in good ground and brought forth fruit a hundredfold!

Some Missionary Beatitudes

Blessed are missionaries of the gospel, for to them is given the promise of the presence of Christ (Matthew 28. 19, 20)!

Blessed are the sowers of the Word of God, for they shall abundantly rejoice (Psalm 126. 6)!

Blessed are those who turn many to righteousness, for they shall shine forever (Daniel 12. 3)!

Blessed are they who spend themselves in helpful service amongst the needy brethren of our Lord, for they shall have the benediction of the king (Matthew 25. 34–36)!

Blessed are those who give to help forward the kingdom of God, for these have the approval of the Saviour (Acts 20. 35)!

Blessed are they who give up loved ones for the service of Christ, for they shall have eternal compensations (Matthew 19. 29)!

What a World!

Joy is like the ripples
Of a singing brook,
Happy in the sunshine
Or in the shady nook,
Smiling through the valley,
Laughing down the hill,—
What a world if such a joy
Could every bosom fill!

Love is like the ocean,
Fathomless and broad,
Flowing to the humblest
From the heart of God!
Bathing in its bosom,
Millions have been blest:
What a world if God's sweet love
Filled every human breast!

March 6, 1932
Jesus Washes His Disciples' Feet

John 13. 1–15

Our Lord's preparation, 1–5.

The reader is struck by the solemn way in which John, writing some 60 years or more after it happened, begins his account of this epsiode. Note some of the things he saw in the background:

The self-consciousness of Lord Jesus, —"knowing" that his hour was come (1), knowing also his lordship and divine origin and destiny (3), and knowing further his impending betrayal (2, 11); and

His love to the uttermost (1), exhibited in action of special significance.

What will follow such a solemn and exalted statement regarding Lord Jesus? Surely it is introductory to some mighty manifestation! So it is, but not according to human ideas of glory and eminence.

Judged by human standards, it was the work of a menial in the Orient to bathe the feet of guests. Perhaps, however, this particular action by our Lord was not the customary practice. It did not occur upon their arrival in the upper room, but during the meal. There is nothing in the record to indicate that our Lord was undertaking what a servant or even one of the disciples should have already done: it reads rather as something unusual, which took Peter and the rest by surprise, and which our Lord performed with a special object in view, namely, to rebuke their self-seeking (Luke 22. 24), and to teach the dignity of service.

Symbolism of the episode, 6–11.

In every word uttered by our Lord in these verses he looks behind the outward action to a symbolical meaning. He spoke out of his larger knowledge, which the disciples could not then understand (7, 11). He indicated a twofold cleansing, corresponding to the full bath and the foot-washing indulged in in that day: one that needs to be done only once (10), the other, partial and repeated as needed, else a person has no part with him (8).

In the light of later Biblical revelation students consider this twofold cleansing to symbolize one's justification and sanctification. The former justifies,—necessary, once for all, leaving a person clean every whit from the guilt of sin, occurring upon belief in Jesus Christ as Saviour, Hebrews 10. 10, 12, 14, 18. The other sanctifies,—cleansing from the defilements of daily life, and contingent upon walking in the light and confessing one's sin, 1 John 1. 7, 9.

Application of the episode, 12–17.

Having gone the round of the disciples, our Lord now tells them he has been giving them an object lesson. He affirms his own dignity. They are to follow the example he set.

Literal foot-washing cannot be upheld as a present obligation upon believers, but the principle and spirit of it are incumbent upon believers all and everywhere. Lord Jesus is our example in self-sacrifice, uttermost love, humility, service for others.

"The supreme test of spiritual leadership is to be conscious of great gifts and make them the instruments of humble tasks" (Dr. Francis G. Peabody).

The snap to the whip is in verse 17: "If ye know these things, blessed are ye if ye do them!"

Peter learnt the lesson, and wrote later: "All of you gird yourselves with humility, to serve one another!" (1 Peter 5. 5).

Golden Memory Text—The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. Matthew 20. 28.

March 13, 1932
Jesus Comforts His Disciples

John 14. 1–18

Remember the setting of our lesson portion!

It is the last supper of our Lord and the XII. Depression is in the air. They had felt the waning of their Master's popularity, and the growing hostility of the religious leaders here in Jerusalem. He had rebuked them for their self-seeking by washing their feet. He had foretold his impending death. They were now further disturbed by words such as 13. 18, and by his troubled spirit and the intimation of betrayal in 13. 21. After Judas had left (13. 30) our Lord speaks again among other things of his going (13. 33).

That the XII were in a state of mental unrest and anxiety is evidenced by the several questions now addressed to the Master. Let us put ourselves in their position, see how they voiced their questions, and how our Lord comforted them by new messages of consolation and opened to them the door of assured hope for the future!

This passage contains REVELATION, that is, truths not ascertainable by human effort or research.

Peter's question, "Whither goest thou?" 13. 36.

"Go" is a keyword here. Note how often it occurs from 13. 33 to 14. 12, 28!

Peter's question persists today as one thinks beyond the present life. Is man immortal? Is there a future life?

The secret of an untroubled heart is in our Lord's words. Reason, science, philosophy reach their limit at death. Speculation and naturalistic research offer no facts. Jesus is the only person in human experience who came from the other side. Let him speak!

His primary exhortation is to believe in God and in himself. It is not enough to believe in God. We must believe in God through Jesus Christ, 1 Peter 1. 21.

Then he speaks of heaven. He assumes its reality. The future is not a void. He uses figures to try to express details of the unseen world in human language. "Father's house." "Mansions": not the stately residences the word means today, but hospitable abodes with many chambers. "A place." He went away presently with a real resurrection body as if on a journey to a place as real as the earth, to prepare for them. Whatever these figures mean we may surely infer that there is reality beyond.

His next word of comfort is the promise of his return, 14. 3, 18, 20, 28. His going is not forever. He will come again. And what more glorious source of comfort have we than this assurance? 1 Thessalonians 4. 13–18.

Belief in his return was the living, vivid hope of the early Christians. John, writing toward the close of the first century, recalls these decisive words of our Lord.

That he will return and take us to himself implies our continued and conscious existence after death.

The disciples should have known his destination and way in going. For Jesus the way to the Father was the way of death. But Thomas interrupts.

Thomas' question: "We know not whither thou goest, and how can we know the way?" 14. 5.

Thomas reiterates ignorance of our Lord's destination, and so of the way. His ignorance is met by a double statement. Have your class memorize verse 6! The rather abstract way-truth-life statement is made more concrete in the added clause: "No man cometh unto the Father but by me." "Father" is another keyword in this passage. It occurs repeatedly in chapter 14, and reveals much new truth.

But the assertion that they should have known the Father touches further mental confusion and provokes another interruption.

Philip's request: "Lord, shew us the Father, and it sufficeth us!" 14. 8.

The ultimate question that engages unbelieving thinkers today is not about heaven or the future life, or even about man. The ultimate question is, Is there a God? Can we know him? Let us see how our Lord answered Philip's impassioned, open-hearted plea.

The answer was that in the person of the historic Jesus of Nazareth—his character, his words, his acts,—is the revelation of the Father. God is real in Jesus. To know Jesus is to know God.

Further promises, 14. 12–18.

Our Lord now foretells a better dispensation: greater works, extended privileges in effective prayer, love issuing in obedience to be followed by the gift of another paraclete, or helpful friend, the Holy Spirit. Believers shall enjoy his fellowship and indwelling. And the lesson passage concludes with the renewed promise that he will not leave them friendless, that he too is coming.

Our Lord never resented or rebuked straightforward questions. Let us not fear to bring our doubts and difficulties and distresses to him!

There is such a thing as an untroubled heart in the midst of bereavement, separation, difficulty. It is for every believer in God and Christ.

Golden Memory Text—Peace I leave with you, my peace I give unto you. Not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid! John 14. 27.

March 20, 1932
Jesus Dies on the Cross

John 18 and 19. Lesson portion—John 19. 17–22, 25–30

The verses selected for our lesson portion give several details related only by John, but they are only a small part of the story of the crucifixion. The teacher will want to read again chapters 18 and 19, if not the accounts given in the other three Gospels also, then give the class a clear and vivid summary and explanation. It is a solemn lesson.

John followed the crowd to Golgotha (26), and it would seem that since the other Gospels were already current among believers when he wrote his Gospel he made special mention of details he saw and heard himself which the others did not record. Thus, the objection of the Jews to the title on the cross, our Lord's concern and provision for his mother, and the two sayings "I thirst" and "It is finished" are found only in John's Gospel.

The crucifixion, 17, 18.

The title on the cross, 19–22.

Was it a gibe or a jest on Pilate's part? At any rate it was truth.

The Jewish leaders resented it. "Nazarene" was a term of reproach, contempt. They denied that Jesus was king of the Jews. But they found the Roman governor adamant in his verdict.

The title was written in the three languages in use in Palestine at the time so that all might read it. Today the Bible Societies publish the Bible in whole or in parts in no less than 919 LANGUAGES, while portions are translated into every language known to missionaries.

Dividing up his garments, 23, 24.

Provision for his mother, 25–27.

We might have known that Mary would be at the cross! Our mothers are always with us in our crosses. The deeper the tragedy, the closer they stand by. Mother love is at its best in situations of need and pain.

Crucifixion was always terrible, but when the victim was her son! How sorely must her heart have been pierced by this early and horrible ending of his life and career!

In the hour of mortal agony our Lord on his part does not forget his mother. What would become of her after his death? Filial love is faithful till death. He solves his last earthly care and responsibility by making tender provision for her protection and support as he gives her into John's filial custody.

Death, 28–30.

Our Lord had hung there for upward of three hours since noon. His thirst in that hot climate and due to loss of blood must have been excruciating. His mouth would be parched. Before he could utter that cry "It is finished" he must wet his mouth. For that cry was a shout of victory, born of a consciousness of having fulfilled the will of his Father as foreshadowed in the Old Testament. It is one word in Greek, and it has been called the most pregnant word ever uttered, sealing the greatest work ever done in human history.

He did not die of exhaustion, which in some cases of crucifixion lasted a day or two. After only three hours he bowed his head and voluntarily gave up his spirit. (Compare John 10. 18!) Physically all the narratives make it plain that our Lord consciously yielded up his spirit. It was different from ordinary human death.

His atoning death means that at the cross my sins were expiated, my forgiveness achieved, my access to the Father assured, by his finished work. And all my ascents in Christian experience must be in full view of the cross.

Golden Memory Text—Christ died for our sins according to the scriptures. 1 Corinthians 15. 3.

March 27, 1932
Jesus Rises from the Dead

John 20. Lesson portion—11–20

Jesus of Nazareth has been crucified, and his dead body lies officially sealed in a rock-hewn tomb. Is that the end of him? Our hope of redemption awaits an answer. We are at a crisis in the world's history.

Imagination can play about many details in John's story: which begins with weeping but ends in gladness. If ever a teacher should speak out of a full heart it is on this lesson.

Morning. The empty tomb and the vacated grave cloths, 1–10.

At the earliest convenient moment after sabbath was ended Mary of Magdala and other women ("we," 2), last at the cross and first at the tomb, came to anoint the dead body of Jesus with spices. The first thing they noticed was that the stone door was rolled back. Mary inferred that the body had been removed, the tomb was empty, and in her excitement starts off on a run to tell Peter and John at their homes in the city. The news excites them too, and they hurry to the tomb on the run.

There lie the grave cloths, the napkin that was wound about the body's head

lying apart by itself. But the body is gone! There is no disorder. Evidently, then, the tomb has not been rifled and the body stolen. What can have happened?

If, as many scholars think, the cloths, steeped in spices, retained the shape as if they still contained the body, and the napkin was still folded as if around the head, a miracle must have been performed, for the body is gone and the cloths are undisturbed.

Peter and John observe all this, but cannot explain it, and return home.

The empty tomb and the risen Lord, 11–18.

Mary has returned to the tomb, and lingers there in unbelief of what had actually happened as foretold, but weeping for love of her missing Lord. How empty life would be without our living Lord!

She looks into the tomb again, and sees two angels. It is the only time in John's Gospel that angels appear. They are surprised at tears on this dawn of victory. Presently—so Chrysostom suggested,—a look upon their faces leads Mary to turn around, and she sees a person behind her. It is still dark, so that she does not recognize who it is.

The person speaks. "Why these tears? Whom do you seek?"

Mary thinks it is the gardener who has arrived.

The person speaks again,—her name! There is now something familiar in the voice that she catches, and the most dramatic recognition in all history takes place!

At every recorded manifestation of our risen Lord he had to do something reminiscent of the past to awaken recognition. Perhaps in every case the limitations of sense were lifted by a miracle from the hearts of his disciples.

In her rapture she would clasp his feet in reverence and devotion, but he forbids. Her idea naturally was that he had returned to life and so her old discipleship would be resumed. But he faces forward, not backward. Hereafter their relations must be on a spiritual plane of life and experience. The risen Christ could not be realized by physical contact.

Evening. The assembled disciples and the risen Lord, 19, 20.

The first Christian Sunday evening.

In the morning—weeping because of the loss of the body of the dead Jesus. In the evening—gladness born of the several appearances during the day of the risen and living Lord!

Only the fact of the risen Lord can explain the transformation in his disciples. Scattered, fearful, thinking their Master dead and gone, they become men of conviction and courage. Belief in his resurrection will work the same transformation in our lives.

Paul makes the truth and value of the gospel to depend on the historicity of the resurrection of the body of Jesus and of the dead, 1 Corinthians 15. 14, 15, 17.

The crowning proof of his resurrection is his direct revelation of himself to every believing soul.

"My Lord," 13. Is he yours?

Is it ever true of us that the living Lord comes to us and we do not recognize him?

Golden Memory Text—Now is Christ risen from the dead and become the first fruits of them that slept! 1 Corinthians 15. 20.

CHRISTIAN ENDEAVOR TOPICS—MARCH, 1932

Mrs. Ida O. Moulton

What Does It Mean to Be a Christian?

Matthew 16. 24; 7. 24–29. March 6, 1932

To test the attention paid to railroad signals by their engineers the officials of one of our great railways set the signal meaning:

"Stop and investigate."

Twenty-four trains went past it, their engineers paying no attention to it. The 25th heeded it. He was promoted.

One promotion followed another until he himself set signals for others.

God's Word is full of spiritual signals. The exceptional man heeds them, becomes a Christian, and grows in grace and service.

* * *

There is a letter in the White House collection which came from a young girl of 15, written in 1895. This is what it says:

"To His Majesty President Cleveland. Dear President: I am in a dreadful state of mind, and I thought I would write and tell you all. About two years ago—as near as I can remember it is two years,—I used two postage stamps that had been used before on letters, perhaps more than two stamps, but I can only remember of doing it twice. I did not realize what I had done until lately.

"My mind is constantly turned on the subject, and I think of it night and day.

"Enclosed find cost of three stamps, and please forgive me, for I was then but 13 years old, for I am heartily sorry for what I have done. From one of your subjects."

Not until we experience sorrow for our past sins, and confess them, do we truly repent.

* * *

Being a Christian means:

C—rucifixion of self, that is,—
H—aving God's will supreme in our lives;
R—eading his Word and bringing our lives into line with it, thus becoming—
I—mitators of him;
S—tanding always for the things he stood for;
T—rusting him when the way is dark and drear as well as when 'tis bright and clear;
I—n all matters asking, "What Jesus would have me do"? and—
A—ccepting lovingly his commands: which means developing the—
N—ew and divine nature received through him.

* * *

What to you is the most convincing proof of being a Christian?

Do I Want to Be a Christian?

Acts 16. 30; 18. 12–17. March 13, 1932

"And Gallio cared for none of those things."

You cannot be sure you are perfectly saved
Till you know you are utterly lost!

* * *

A man is stirred by a sincere and noble emotion, but he dallies with it, neglects it, defers putting it into definite form, and it faints and dies. He thus becomes guilty of what Dr. Jowett called "spiritual murder." O sinner,—

Shun delays: they breed remorse!
Take thy time while time is lent thee!
Creeping snails have weakest force:
Fly their fault lest thou repent thee!

A monk who had committed a sin with his right hand vowed he would not lift that hand from his side for a certain number of years. The term of years expired, and the monk found his arm a withered, helpless thing.

Likewise, he who neglects his finer spiritual sentiments shall find the inner light has failed.

* * *

I do not want to be a Christian when I see a

C—ensorious Christian
H—ypocritical Christian
R—ebellious Christian
I—ndolent Christian
S—elfish Christian
T—ight-fisted Christian
I—ntolerant Christian
A—imless Christian
N—arrow Christian.

I want to be a Christian when I see a

C—ourageous Christian
H—appy Christian
R—esolute Christian
I—ndustrious Christian
S—ympathetic Christian
T—houghtful Christian
I—nspiring Christian
A—miable Christian
N—eighborly Christian.

How Can I Show My Crowd That I Am a Christian?

John 13. 35; Titus 3. 1–8. March 20, 1932

How show that I am a Christian? By confessing Christ.

The Pullman porter with a contented look was whistling.

"That sounds like a religious song, porter," said one of the passengers. "Why are you whistling it?"

"Jes' to get folks to askin' me what piece it is, so I can ask 'em if they are right with God. Are you?"

He was thus constantly confessing his faith in Christ, and for years he had not made a trip without leading someone to Christ.

* * *

Some "taking" resolutions for young Christians:

Taking God to be my Father;

Taking Jesus Christ to be my Saviour;

Taking the Holy Spirit to be my guide;

Taking the Bible to be the rule of my life;

Taking Christian people to be my associates;

Taking Christian work to be my duty and privilege.

I therefore dedicate myself to the Lord, promising him I will do whatever he would like to have me do. This I do freely, deliberately, sincerely and forever.

Such a dedication will show one at all times and under all circumstances just how to "show your crowd" that you are a Christian.

* * *

"Oh, yes," said a young woman, "she's on the same committee as I am, and she begged my pardon and said she didn't mean it, so of course I forgave her, but I thought she ought to know how badly I felt about it, and I was pretty cold to her afterwards."

"A Christian must not act in the spirit of tit-for-tat," says one. "His answer to wrong done to him personally should be patient endurance and doing of good in return. That is what is meant by turning the other cheek."

* * *

A pious but unchristian man said to his companion:

"Good treatment of horses doesn't pay nowadays, as horses are cheap."

"My friend," replied the companion, "I am not a Christian, nor do I believe that my standing with God can be improved with such a religion as that."

What Is the Meaning of Easter?

1 Corinthians 15. 1–11. March 27, 1932

Easter is the birthday of the world's hope.

When two men were arguing about whether a dead fish would float they appealed to Ben Franklin. He said:

"Bring me a pail of water and a dead fish!"

The experiment was tried, and there was no more to be said.

Men used to argue about whether an aeroplane could fly across the Atlantic Ocean. They employed mathematics and physics and chemistry and philosophy, but Charles Lindbergh is the answer. The question will never need to be argued again.

When Christ rose from the grave the universal hope of mankind was confirmed.

* * *

Easter means love.

"Easter sun is shining:
Wherefore now on things above
Set our affection!
Know the power of Jesus' love
By this resurrection!"

Easter means victory.

Christ might have said, Victory follows me, and all things follow victory if ye be followers of me.

Easter means new visions. And we are admonished that where there is no vision the people perish (Proverbs 29. 18).

Easter means progress.

Then press on, for in the grave there is no work or device! Press on while yet ye may!

* * *

Death without and with Easter's assurance is illustrated by these stories.

An infidel lay dying, and was greatly distressed in mind. A friend, holding the same views, stood by his side trying to comfort him.

"Don't be frightened!" he said. "Hold on, man, hold on to the last!"

"Yes," replied the dying man, "that's all very well, but tell me what I am to hold on to?"

When Michael Faraday the scientist lay dying someone said to him:

"Mr. Faraday, what are your speculations now?"

"Speculations?" said Faraday. "I have none, I thank God! I am not resting my dying head on guesswork. 'I know whom I have believed, and am persuaded that he is able to guard that which I have committed unto him against that day.'"

* * *

Easter means a prepared place for us. "I go to prepare a place for you."

"Goin' home, goin' home,
I am goin' home;
Quiet-like, some still day,
I'm jes' goin' home!

"It's not far, jes' close by,
Through an open door;
Work all done, care laid by,
Gwine to roam no more!

"Mother's there, spectin' me,
Father's waitin' too;
Lots of folks gathered there,
All the friends I knew!

"No more stumblin' on the way,
Nothin' lost, all gain;
No more longin' for the day,
No more fret nor pain!

"Mornin' star lights the way,
Res'less dreams all done;
Shadows gone, break o' day,
Real life jes' begun!

"Dere's no break, ain't no end,
Jes' a livin' on,
Wide awake, with a smile,
Goin' on and on!"

TUESDAY, 1st. *Ye shall rejoice in all that ye put your hand unto, ye and your household, wherein the Lord thy God hath blessed thee. Deuteronomy 12. 7.*

Every day go forth with an anointed head and a washed face, with a smile on your countenance, joy in your tones, and elasticity in your tread! Whatever your lot, dare to believe that it has been assigned you by God, and do what you have to do with a single eye to his good pleasure! Is it not enough that God is pleased?—F. B. Meyer.

WEDNESDAY, 2nd. *I set my face unto the Lord God to seek by prayer and supplications, with fasting, and sackcloth, and ashes, and I prayed. Daniel 9. 3, 4.*

It is prayer which keeps open the road between the soul and its resources. That great line of communication is kept clear like a splendid highway, and the sacred transports are arriving every moment in an all-availing sufficiency. The supplies are waiting: prayer opens the way and receives them.—J. H. Jowett.

THURSDAY, 3rd. *I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin! Psalm 32. 5.*

That was his starting-point,—he gave right in to God. That is everything,—giving right in, throwing off all excuses, honestly and earnestly going to God and telling him about it. If we give in thus to God he will reveal to us the great love of Calvary.—Mark Guy Pearse.

FRIDAY, 4th. *What is your life? It is even a vapor that appeareth for a little time and then vanisheth away. James 4. 14.*

Only one life! 'twill soon be past,
And only what's done for Christ will last.

SATURDAY, 5th. *If God so clothe the grass of the field which today is and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Matthew 6. 30.*

If the flower of the grass—the bloom of fading flesh in this smitten world of sin—be so unspeakably fair to look upon, and ravishing to our hearts, what shall be that body of glory fashioned like unto his glorious body wherewith our heavenly Father shall clothe us when our hidden life appears?

SUNDAY, 6th. *All the promises of God in him are Yea and Amen. 2 Corinthians 1. 20.*

The promises of God form a great check-book. Every one is endorsed by the mediator, and his word and honor are pledged to their fulfillment. To make his Yea into Amen you must sign your name upon the back of the promise, and then personally appropriate it.—A. B. Simpson.

MONDAY, 7th. *In quietness and in confidence shall be your strength! Isaiah 30. 15.*

Self-control demands effort, but the effort must rest upon the sure foundation of God's love and care. To worry is to doubt God. To be nervous and anxious is to lose strength of mind and body. A calm spirit can accomplish more than an excited and fearful struggle.—Floyd W. Tomkins.

TUESDAY, 8th. *And the people murmured. Exodus 17. 3.*

They had not yet learned their lesson. The spirit of murmuring is a stubborn one, and clings. These people murmured every time they met with a difficult experience. The fact is, murmuring is common in human history. It is also common even in the lives of Christians. It is common in church life. We murmur and complain about almost everything that is not to our taste.—Arthur Petrie.

WEDNESDAY, 9th. *Continuing instant in prayer. Romans 12. 12.*

The word translated "continuing" includes the ideas of "clinging closely to and remaining constant in," and implies continuous devotion expressed in steadfastness and earnestness. It means, therefore, much more than frequently-recurring times of prayer. This is to water down the true idea, for the thought is an attitude rather than an act, even though it be frequently performed.—W. H. Griffith Thomas.

THURSDAY, 10th. *It is expedient for you that I go away. John 16. 7.*

But he never said, It is expedient for you that I stay away.

FRIDAY, 11th. *No chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness. Hebrews 12. 11.*

We may not see just here and now,
With vision clear, the why and how
Of all that God seems to allow,
But "Afterward"!
—S. E. Burrow.

SATURDAY, 12th. *We are laborers together with God. 1 Corinthians 3. 9.*

The work is his and we are called to coöperate with him. He needs not our help, yet he condescends to seek it. Had he himself not called us to such fellowship, to arrogate it to ourselves would be the highest presumption.—Charles Graham.

SUNDAY, 13th. *He shall baptize you with the Holy Ghost and with fire! Matthew 3. 11.*

The language of John the Baptist distinctly implies that every one of us must pass through one of two fires. We must either have the purifying fire of the Holy Spirit now or that later flame of which he says, "He shall burn up the chaff with unquenchable fire."—A. B. Simpson.

MONDAY, 14th. *And certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses ye cannot be saved. Acts 15. 1.*

It is easy to start quarrels. There are some people who make trouble wherever they go. They seem always to be watching for something to find fault with. Instead of being peacemakers, seeking ever to allay strife and bring together those who are in danger of falling apart, they go about sowing seeds of dissension and starting quarrels.—J. R. Miller.

TUESDAY, 15th. *And when he hath found it he layeth it on his shoulders, rejoicing. Luke 15. 5.*

He takes us in our moral impotence, and carries us. Men who have no powers of resistance or persistence are made more than conquerors in Christ.—J. H. Jowett.

WEDNESDAY, 16th. *Let not your heart be troubled! John 14. 1.*

Jesus loves us dearly, so he does not say, "Let not your life be troubled!" Our peculiar privilege as his friends is not the remission of irksome duties, nor is it exemption from the normal cares and worries of life. It is that at the core and center of our being there shall be found a haven of unassailable peace. The prerogative of the Christian is the untroubled heart.

THURSDAY, 17th. *And some of them said, Could not this man which opened the eyes of the blind have caused that even this man should not have died? John 11. 37.*

Oh yes, but he never did all he could, but only what would be for the good of men and the glory of God.—W. G. Scroggie.

FRIDAY, 18th. *As dying, and behold we live; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things. 2 Corinthians 6. 9, 10.*

What is optimism? Is it not by faith standing upon the promises of God and through spiritual eyes seeing the end from the beginning?

SATURDAY, 19th. *Be strong in the Lord, and in the power of his might! Ephesians 6. 10.*

Strength can be ours if we ask for it and use it when it is given. The word in the Greek may be translated "dynamic," and we see how this strength is active, and speaks not of endurance alone but of objective power. We are to be brave in suffering, but we are also to exercise spiritual might.—Floyd W. Tomkins.

SUNDAY, 20th. *Ye know that after two days is the feast of the Passover, and the Son of Man is betrayed to be crucified. Matthew 26. 2.*

He never made a more characteristic speech. Here you have the heart of the man talking. Look at that word "betrayed," and find the whole soul and purpose of Christ! To be betrayed was the agony,—to be crucified was nothing to the man who would take such a view of betrayal. It was the sin he looked at, not the butchery.—Joseph Parker.

MONDAY, 21st. *Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. Luke 18. 31.*

The true picture is not that of Jesus receiving in his body the darts which an angry God has hurled at us, but rather that of God in Jesus receiving all that rebellious humankind has hurled at him. —George Buttrick.

TUESDAY, 22nd. *Blessed is he whose transgression is forgiven, whose sin is covered! Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile! Psalm 32. 1, 2.*

See how David heaps up words to tell what he thinks of it. It is a transgression,—a going out of the way. It is sin,—a missing of the mark. It is iniquity,—an injustice, a wrong. It is guile,—a cheating, a lie. Here on the height of forgiveness, right under the cross, he sees sin thus!—Mark Guy Pearse.

WEDNESDAY, 23rd. *But Peter followed him afar off. Matthew 26. 58.*

Like Peter, I too followed him
Far off amid the throng,
And by the burning brazier sat
With those who did him wrong.

And though I warmed my body there
Before the brazier's heat,
My soul grew chilly as the wind
That drives the wintry sleet.

THURSDAY, 24th. *And Peter . . . went out and wept bitterly. Matthew 26. 75.*

O, bitter snares entangled me,
'Mid penitence and tears:
But when he turned his face again
It banished all my fears!

FRIDAY, 25th. *God so loved the world that he gave his only begotton Son. John 3. 16.*

If God sent his Son to die for me, then I have the assurance that he loves me. God proves his love by the death of Christ for sinners; not by the beauty of the world, nor by the summer time, nor by happiness, nor peaceful days. These may vanish, clouds may veil the heavens, but the cross remains: and while the cross remains we can never doubt the love of God!—George Morrison.

SATURDAY, 26th. *And he that taketh not his cross and followeth after me is not worthy of me. Matthew 10. 38.*

The only meaning the disciples could attach to these words was from what they had often seen when an evildoer who had been sentenced to death by the cross was led out bearing his cross to the place of execution. In bearing his cross he acknowledged the sentence of death that was on him. And so Christ would have his disciple bear his cross, the sentence of death upon himself and his evil, carnal nature.—Andrew Murray.

SUNDAY, 27th. *He is risen, as he said! Matthew 28. 6.*

Sing aloud the glorious tidings,
"Christ is risen today!"
Far and wide the echoes answer,
"Death has lost its sway."

Let his power and wondrous glory
Fill your heart today!
Live an Easter life at Easter!
Live an Easter life alway!
—Dorothy Dix Porges.

MONDAY, 28th. *Watch, therefore, for ye know not what hour your Lord doth come! Matthew 24. 42.*

One fact is sure. Christ might have returned at any moment these nineteen hundred years. He may return at any moment now.

TUESDAY, 29th. *Lord, which is he that betrayeth thee? John 21. 20.*

We look at the outward and vulgar aspect of things, we cry around the cross of wood as we see the sacred blood trickling down the beam. 'Tis childish! When we are older and wiser we will cry over the betrayal. It is one of the impossibilities of ordinary history. It would be a total, absolute, incredible impossibility if it did not take place in our own heart and in our own house day by day.—Joseph Parker.

WEDNESDAY, 30th. *What doth it profit a man to gain the whole world and forfeit his life? Mark 8. 36 (R. V.).*

We have more to do today than to make a living: we have to make a life. Let us not spoil the one in seeking to gain the other!—J. H. Jowett.

THURSDAY, 31st. *Let patience have her perfect work! James 1. 4.*

To be utterly patient with men we need to think of God's patience with ourselves.—G. Adam Smith.

Homer Rodeheaver Speaking

Did you know that only a green tree grows? That is a good thought for a lot of green musicians. I know some who have had a measure of success who think they do not need a teacher. "I know how to do that," they say: but they don't, and they will not grow without learning.

* * *

We do not concentrate in America. In announcing a hymn we have to say the number about three times, and then 20% of the folks are looking over the shoulders of their neighbors. Have you noticed Mr. Moody never is content with giving the number once? He knows from experience you do not get it the first time. He always announces it twice and sometimes three times before you start singing. As directors our job is to make the announcement so clear and plain that nobody can misunderstand it or fail to get it.

President W. Douglas Mackenzie, D.D., Hartford, Conn.

Tuesday, 1st. 1 Corinthians 2. 12, 13.

1. It is difficult to follow out all the meanings of the word "spirit" as the apostle uses it in this whole passage. As in that great other passage in Romans 8. 1–30 he is evidently describing life in a new age. Human nature has passed into an entirely fresh phase of its history. It is no longer controlled mainly by the impulses and instincts which are prompted by the animal part of us. It is now under the sway of that spirit which has come into our life from God (12).

2. How does the Holy Spirit prove his presence in a man's life? The answer is, In many and various ways which are referred to in their different connections in the epistles of the New Testament. One of these proofs of the Spirit is named here, that a man sees and appreciates the abundant gifts of God. How freely God has given to us all the best that we have, his forgiveness, his sustaining love, this divine faith that rises in us amid fears from within and the derision of the world, this hope that sheds glory around a death bed!

3. Those who know these supreme experiences are indeed in possession of real life. But ever the realms of the Spirit stretch out beyond the attainments of the present moment. The vision of God's love is boundless. "You have but touched the hem of his garment. What must it be to be clasped to his heart?"

O God our Father, grant us the Holy Spirit, through Jesus Christ our Lord! Amen.

Wednesday, 2nd. 1 Corinthians 2. 14–16.

1. The apostle emphasizes the fact that the man whose desire and attention are fastened on the animal impulses simply dislikes and rejects those experiences which are given by the Spirit of God. We all know how true that statement is. When we are bent on self-indulgence we do not wish to pray, we are not ready to live for others, we are prone to thoughts and acts of unkindness, we dislike going to church, and Bible reading is distasteful. All that because we refuse to give our minds to the offerings of the Spirit of God.

2. But on the other hand the spiritual man, whose basis of life is not the animal impulses but the moral ideal, the concept of pure and generous love, is living in his own new world, the world where God rules directly, personally, intimately. Such a man is independent of the world's standards. No selfish, animal-minded man can understand him. They are in different worlds while they eat the same food and live under the same roof.

3. But when do we lay hold of this spirit? Or how does it become real for us? Is it a vague, mystic, uncertain and arbitrary impulse? That would be anarchy, and a new road to destruction. It is the mind of Christ that is the home and the path of the Spirit into our consciences and our hearts. If we have the mind of Christ, that proves for us the indwelling of the Holy Spirit.

O Christ, Son of God and Son of man, we would open our hearts to thy spirit! Give us intimate knowledge and love of thy mind! Amen.

Thursday, 3rd. 1 Corinthians 3. 1–4.

1. The apostle here returns to the situation which had given rise to his deep reflections on what it is to be under the rule of the Holy Spirit, namely, the mind of Christ. At Corinth he had spent 18 months in laying the foundations of the church. In that brief time he could not take them far into the depths of Christian doctrine. They were (as it were) infants who required only milk diet. It is not easy to say where the apostle would draw the line between the elementary truths which "babes in Christ" could assimilate and those which he would describe as strong meat, which only riper experience could understand.

2. He does in a general way distinguish between those whom he calls the spiritual and those whom he calls the carnal. The spiritual are those who are motivated (as we say nowadays,) by the mind of Christ. The carnal include those who are quarreling about their favorite teachers. Where this spirit of rivalry and strife prevails it is the lower self in each man which is in command. That is to be "carnal," like mere undivine men.

3. It is certain that when people are not surrendered to the rule of Christ in their hearts the deeper aspects of the gospel are unknown, and may be even repellent. Where his mind, his will, his lordship and love are in complete command the loftiest doctrines of the gospel are dear and clear,—dear as life, for they are life; clear as heaven, for thence they come.

O Lord of all truth, open the mind of our generation to deeper understanding of the great ranges of Christian truth! Amen.

Friday, 4th. 1 Corinthians 3. 5–9.

1. The apostle suddenly turns upon these faction-mongers at Corinth with the abrupt questions of verse 5. "Who are these you are quarreling about? What are they? Do you think they are mere self-seeking men like the Greek philosophers or the heralds of Oriental superstitions? If you knew how great they really are you would not quarrel about them at all. From one point of view they are nothing, mere channels of that grace which came upon you through their message. But that is the point. They are the instruments of God. Their words convey life, as seeds produce harvest."

2. There are two facts here which we must consider.

First, all true pastors and teachers are dealing with various aspects of the one great task. They are like farmers now ploughing and seeding, now weeding, and at last reaping ripened grain. Paul did the ploughing and seeding at Corinth, and now Apollos has been tending the growing plants. Each task was necessary, and each man must be valued for his own performance of it.

3. But, secondly, no such pastor or teacher is anything at all without God. Paul lives and thinks, works and writes always under the control of the living God. For it is God who really does the whole thing. If they are quarreling about their teachers it is because they forget God, they do not really see that the man's work is not worth talking about unless it is filled with the presence and power and spirit of God. But if

It is strongly recommended that for individual use or in family worship the passage of Scripture be always read, and then the meditation upon it and the prayer. In family worship the Lord's Prayer might be added to the hymn verse or the prayer form that is used.

they are seeing and hearing him, how can they quarrel about his tools?

Almighty and everlasting God, whose Spirit works in all true pastors of all churches which are founded on Jesus Christ thy Son, heal our divisions by thy love! In Christ's name. Amen.

Saturday, 5th. 1 Corinthians 3. 10, 11.

1. Paul realized that he had been appointed to a special task, namely, the founding of new churches, the work of a pioneer missionary. To this fact he refers elsewhere (see Romans 15. 16–24). And he always refers to it as a special and wonderful privilege. It is an act of the grace, the merciful love, of God toward himself. He saw a world in spiritual poverty, "having no hope and without God," and he found himself appointed to carry to its great cities the immeasurable wealth of Christ. (See Ephesians 3. 1–8.)

2. He calls himself a skilled master-builder who made sure of his foundation. If the new and worldwide house of God is to stand beautiful and strong, its foundation stone can only be Jesus Christ, the Son of God, the living Lord of human life. What other thing can he do? What other message can he possibly deliver to the world?

3. This is the message which always and everywhere the pioneers of the Christian religion carry with them. They know that only the name and person, the love and authority of the living Christ can be offered to men as the essence of Christianity. They have nothing else, no other message, by which to win men to the glorious life of faith and hope in God.

Let us pray for all the many thousands all over the world who are laying this foundation in the lives of the nations!

Sunday, 6th. 1 Corinthians 3. 12–15.

1. If the foundation has been well and truly laid the question is then what kind of building is to be erected on it. Those who follow the pioneer of the gospel in further teaching and care of the community of Christ will be using various kinds of material. Some of their work will be solid and precious, and some of it will be weak and worthless. The apostle is writing in great fervor and without defining the details of the picture which he has before his mind. He just knows that at Corinth as elsewhere there is a mixture of qualities in the life of the Christian group.

2. And who can step in and say dogmatically to this pastor or that preacher, You are using true gold, or You are using miserable rubbish? No doubt with a sad heart the apostle realizes how even earnest and true men will mix gold and straw, silver and wood in their ministry. I wonder if he feared lest some of his own teaching might prove to be of poor quality.

3. But that awful question he leaves to that great Day, the day of light and heat, the light that shall reveal the real quality of all lives and of all phases of Christian service, the heat that shall consume the evil and leave only that which is eternally precious. Of course through that fire the honest workers will all pass unscathed, some rewarded for fine work and some unrewarded. Our mistakes will be revealed, but they will not involve us in their destruction.

Let us thank God for this promise of mercy which will accept all our true work for Christ and cleanse away as by fire all our errors!

Monday, 7th. 1 Corinthians 3. 16, 17.

1. The apostle apparently returns here to the conditions at Corinth. There is rebuke in the words: Do you not realize that you are God's temple? And how glorious a temple! Let the pagan have the image of his god in his shrine; let the Jew believe that in the Holy of Holies on Mount Zion the shekinah or symbol of the presence of Jehovah has its abode; but you Christian believers are yourselves the building which "is inhabited by the Spirit of God himself." "In you he hath his dwelling place."

2. This is a doctrine which is at once most glorious and most dangerous. If it leads any group of Christians to be conceited or to separate themselves into an unhuman clique, or if in their ardor for the truth they destroy by quarrels the harmony of the brotherhood, then it must be that they are destroying the temple. The Spirit can be driven out of this house of God, and it lies in ruins. And only ruin can be the end of those whose spirit has driven out the Holy Spirit.

3. For holiness is the life of the Christian church. As all peoples have counted their temples sacred, so we must count the church to which we belong. It is beyond all things else in the world a sacred thing. There as nowhere God dwells. There his Spirit is at work in the life of mankind. There let us find his presence!

O Lord Christ, grant that we may reverence thy church, the brotherhood of those in whom thy Spirit is present! Amen.

Tuesday, 8th. 1 Corinthians 3. 18–23.

1. The apostle now comes back to the starting point, namely, the party feeling which begins to work like a poison in the life of the Corinthian church. Apparently he traced a part to the influence of men who were trying to supplant the gospel of the cross with a philosophical theory of salvation. And somehow that had led to the divergent cries, I believe with Peter, and I with Apollos, and I with Paul! Now, says Paul, if any one among you has begun to think of himself as so wise that he can despise the heart of the gospel, let him at once change his mind!

2. To change his mind will involve his insight into the fact that God has surprised the world with a mode of salvation utterly different from and in some respects contradictory of that which the world had expected. God has acted in Christ. Be sure of that and of all its consequences! One consequence is this, that faith in the cross must take the place of faith in the cleverness and the logical reasonings of men.

3. Yes, he says, you must take the gospel with utter sincerity. Then you will see that all things are yours. God has set each of you on a throne, if you are humble enough to take it. All teachers, even Christ, are yours to save you in his way and for his ends.

O God, who hast given us all things, even thy Son Jesus Christ, we bow before thy divine love with humblest faith! Amen.

Wednesday, 9th. 1 Corinthians 4. 1–5.

1. The apostle calls himself and all preachers of the gospel the servants of Christ; and they are stewards, that is, caretakers and dispensers of the special treasures which Christ has confided to them. He will not allow that he is immediately responsible to any human authorities. What even the Corinthians or any other human tribunal says about his discharge of the duties imposed on him by his Lord does not count for much. Nay, he does not put much store by his own self-estimate. Even if he could not find any grave fault in his ministry this

would not mean that he felt himself faultless.

2. This great minister of Christ is so sure of his relations to his Lord, and of his Lord's control of his life, that he will go on with his work and leave the final summing up of its value to Christ himself when he shall come to make all clear. Ah, and with a beating heart he dares to glance beyond even that! If Christ says "Well done" then to him, yes, and to every faithful soul, the last supreme word will be praise from God.

3. Praise from God! Can we dare to think of that possibility for ourselves? In our station in life, whatever it is, can we keep our minds fixed, our imaginations kindled, our hearts entranced by that idea, the praise of God?

Let us pray for such sincerity in our souls, such devotion to our Lord and his daily direction of our lives, that we may hope to hear God's word of approval!

Thursday, 10th. 1 Corinthians 4. 6–8.

1. The apostle, as he dictates his earnest and personal message, seems to grow more intense. His emotions are aroused in the following verses, 6–13. His mind is fastened on the attitude of those who are injuring the peace and harmony of the young Corinthian church. These people have been misunderstanding their true relations to one another and to their teacher and to their Lord. And his preceding words about the responsibility of being stewards of the gospel were really suggested by the way in which the names of Paul and Apollos and others had been bandied about at Corinth.

2. Why were they so zealous about their favorite teachers? Do they not see that this implies a certain conceit about themselves? A keen partisan is not a humble man. In glorifying another he really seeks a reflected glory for himself. But, urges the insistent apostle, remember that you have nothing which is not the free gift of God! If through your teachers a blessing has come to you, go to the feet of God and not of a man in gratitude!

3. But no! Paul gets hot as he thinks of that conceit of theirs. So you, with keen irony he says, so you are already far ahead of us all! You feel as if heaven were around you and you were on your thrones! You forget that much is to do in you and among you before that boast can be yours, and until then you must walk in the humility of those who would learn from all the true messengers of God.

We humble ourselves before thee, O Lord most high and most holy, from whom alone our blessings come! Help us to use thy gifts in lowliness of mind! In Christ's name. Amen.

Friday, 11th. 1 Corinthians 4. 9–13.

1. The apostle regards life always as under the direct, continuous rule of God. Life is an intensely personal matter between him and his servants. Paul could not conceive of a man looking upon any part of his experience as being outside the range of God's immediate action. Hence he must look upon those matters in which he and his fellow apostles differ from other Christians in the light of that fact. And he can't help continuing his ironical treatment of the comparison between these somewhat self-satisfied and comfortable Christians at Corinth and the torturing events which have come upon him.

2. It is as if God had marked out the apostles like those captives who in a Roman triumphal procession came last, that public ignominy might be concentrated on them. So the apostles attract the public contumely which private believers so often escape. But as he describes the difference in verse 10 he intends them to feel that they must walk more humbly in their immunity.

3. It is hardly possible to read verses 11–13 without realizing that Paul had in mind the story of the last hours of his Lord. He the divine One was treated like that! He was buffeted and he blessed, attacked and he kept his self-control, and when men derided him he spoke friendly words. "Scum of the earth and refuse of society"—what a picture of an apostle! But it is the picture of Jesus Christ at his trial and on his cross.

O Lord of all patience, remove from our hearts the bitterness of resentment, the lust of revenge, and give us thy pure calm and love! Amen.

Saturday, 12th. 1 Corinthians 4. 14–17.

1. The apostle's tone changes. He assures those first readers and hearers of his letter that he has not desired to humiliate them. Perhaps after he dictated them his strong words have re-echoed in his mind and he is afraid they may sound more harsh than he had intended them to be. No, they must look upon his words as the admonitions of a father addressed to the children of his love. Of course a father has authority. It is his duty at times to be stern and to expect that due deference will be paid to his warnings or his exhortations. But Paul wishes his children to hear the tones of love even in his warnings and rebukes.

2. For he is the father of their spiritual life under Christ. Even though they had a myriad other guides and overseers, they could not have a plurality of fathers. Only once had they been awakened to the new life by the great news about Christ Jesus. Only one man had been the spokesman whose words gave them life.

3. His paternal heart yearns over them, and Timothy will soon be among them to say for him more than he can write. He will tell them what Christ means to Paul, and how completely their apostle is surrendered to and is in all his ways controlled by that One whom they call their Lord and Saviour. Paul asks them to believe nothing, surrender nothing, in which he has not set them an example.

O Lord, grant that we and all who attempt to lead others in the way of Christ may ourselves be walking humbly and joyously in that same path of life. Amen!

Sunday, 13th. 1 Corinthians 4. 18–21.

1. Paul was compelled frequently to change his plans. We know how he was disappointed in his great desire to go to Rome. In 2 Corinthians first chapter he refers again as here to the uncertainty of his movements and the gossip at Corinth resulting therefrom. Various unfavorable criticisms of his motives for these changes were made, and those who thought less of him became more inflated in their tone of superiority, were "puffed up," as they named Paul with suggestions that after all he was not so great a person as some one else, and so on. It is a human and humiliating picture.

2. But Paul says that he certainly is coming, if the Lord will allow it. Nothing else but some act of God will prevent him from following Timothy sometime in the next spring (1 Corinthians 16. 8). He has sent Timothy, indeed, to explain in advance some points in Paul's conduct which they were apparently disputing about. But when he comes things will be straightened out.

3. For one thing he will inquire and insist on discovering whether these critics of his message depend for their influence upon their own skill and persuasiveness of speech, or whether they have the power of God with them. Do they convert men to God? That is the supreme test of all who profess to be proclaiming the gospel, the truth about God. No doubt there is power in their word, but is it the power of God? Does it win men to his kingdom? Ultimately all our doctrinal disputes are tested by their power to create faith in the love of God in Christ.

O Lord of all truth, grant that all our preachers and religious educators may win men, women and children to the faith of the gospel of Christ! In his name. Amen.

Monday, 14th. 1 Corinthians 5. 1–5.

1. Wherever Christianity goes it is immediately confronted with the problems of marriage, and the epistles of St. Paul show how the difficulties presented themselves in the young churches which he founded. Our missionaries in all parts of the world are compelled to deal with the same or similar situations as soon as married men and women become converts, are baptized, and are brought under the law of Christ. Alas, we know that even in the homeland the horrible laxity of divorce laws is creating many situations which are full of difficulty for earnest ministers and their churches!

2. The case referred to by Paul here seems to have been of peculiar disgrace, since the apostle says that even pagans would not tolerate it. Whether the man married his stepmother while his father was alive or after she was divorced must remain unknown. In any case the central fact is that the church members did not seem to be so horrified and disgusted as many non-Christians would have been.

3. Hence the indignant fervor of verses 3 to 5. They must take this letter and these words as proof that he is in spirit with them when they meet to carry out the sentence which he in the name and spirit and power "of our Lord Jesus Christ" has pronounced upon the offender. It is painful to expel him, especially after they have treated his behavior lightly. But for the man's own sake he must be expelled, that his spirit may be saved.

Let us pray that in all the churches of Jesus Christ his standard of the married relationship may be maintained at all costs!

Tuesday, 15th. 1 Corinthians 5. 6–8.

1. Paul must have got the impression that the Corinthian church or their influential leaders were in a boastful mood. They may have been clamoring that Christianity, the new religion of freedom had put them above the standards of the surrounding world, and that this man's irregular marital relations were free from blame. Thus a corrupting leaven was at work already among them. By tolerating this evil in their midst, and even boasting of it, they were lowering the whole standard of Christian living.

2. They must remember that "if even a little leaven is so powerful, if even one unsatisfactory feature may have a septic influence in a community, how much more must a scandal of this magnitude infect the whole life of the church!" Moreover, "to be indifferent to grave misbehavior is to become partly responsible for it." These are truths which the church of today must keep before its mind earnestly and constantly. When churches tolerate laxity within their own membership the quality, the tone of life in all their hearts must be contaminated.

3. He reminds them, talking of unleavened bread, that at that Passover time years ago at Jerusalem the lamb of God was slain, the great offering was made of Christ, which they believe to be the source of their salvation. In his name,—and do they not believe in him? —they must seek to be cleansed as a church from this vice, and become clean and upright as Christ himself.

O thou who dwellest in the life of all thy congregations, humble them that they may seek thy purity and be free from the vicious influence of the world around them! Amen.

Wednesday, 16th. 1 Corinthians 5. 9–13.

1. Paul here refers to an earlier letter, which has perished, in which he had said that the Christians should not mingle with immoral people. Such people might be in quite good standing in the society and temple worship of the pagan world, but believers in Christ, in whose hearts a new spirit is present, could not be on private intimate terms with them. He names not only those who were given to vice, but also men who were greedy, idolatrous, who were known to be slanderers, and drunkards, and thieves. The Christian must not be on such intimate terms with them as to be table companions.

2. Yet this apostle of Jesus Christ is no foolish and unpractical fanatic. He knows that Christians must meet all kinds of people in the general transactions of life. "I do not mean," he says, "to propose a rule which you would have to leave the world altogether in order to observe." He is no advocate of monasticism or any form of extreme social separation. But there must be a line somewhere between those who follow Christ and those whose lives are openly swayed by sin.

3. Moreover, he does not pose as a judge of those who are still pagans, and he does not propose that the Corinthian Christians should act as if they were appointed to judge their fellow citizens as a whole. Christians must not be censorious. He is speaking primarily of the way to treat a man who confesses Christ as Lord, who has been baptized, and yet is openly living a scandalous life. That man the church must treat as an outsider, and leave him there in God's hands.

O Lord of all truth and lover of sincere souls, give us and all who profess thy name to be completely surrendered to thee! Amen.

Thursday, 17th. 1 Corinthians 6. 1–6.

1. The apostle insisted in the close of chapter 5 that neither he nor any other Christian had authority from Christ to pass judgment on individual pagan men and women. He now passes to another aspect of the complex relations between the Christian group and their social environment. Inevitably there will be difficulties between and among members of the church arising from business or other relations. How shall they settle them? He is referring, he says, to disputes about "things belonging to this life," not about doctrinal matters or those which arise in the organization of the church itself.

2. If these situations arise which would ordinarily cause the parties concerned to appeal to a Roman judge, what are Christians to do? Paul says that it will be a disgrace to the whole Christian body if two of its members should go before a pagan judge. He does not suggest that the public courts would not see that justice was done. He knew better than that. It is the principle of the thing that is in his mind.

3. The root of the matter is in his repeated use of the word "Brother." It is a case of brother against brother, not merely of employer against employee or

of merchant against merchant. If they are brothers in Christ how can they stain and break that relationship by going as enemies before a judge who is not a brother?

Let us pray that all true Christians may be free of the disease of loving to go to law!

Friday, 18th. 1 Corinthians 6. 7–11.

1. Here is another phase of this most interesting and most important discussion. He has already in verse 3 said mysteriously that "we are to judge angels," referring to some view which he had of the future life which we do not understand. But the point is that men who have Christ's Spirit in them (11) are thereby qualified to see into the moral quality of human relations and actions as those who have not been so redeemed cannot see. But if that is the case then, how clearly ought the members of a church to be able to decide matters of right and wrong among their own number!

2. In fact, they ought to be better judges among themselves than those who have not their standards of conduct and character. Then he strikes upon the real origin of this whole matter. It must be, he assumes, because they still give way to some of those sins which they once practised without hesitation, but which they now have disowned in the holy name and spirit of Christ their Lord. Let them live more purely and they will have no law cases among themselves!

3. I suppose that even today it is held to be a disagreeable thing to see members of the same congregation going to law against each other. It is true that we cannot look on the civil courts of justice as non-Christian, as they were in Paul's day. Yet it would be a good thing if disputes between avowedly Christian men were settled by negotiation even more often than they are.

O thou who art supreme judge of all our lives, grant us the spirit of justice and mercy in the life of our nation! For Christ's sake. Amen.

Saturday, 19th. 1 Corinthians 6. 12–20.

1. Here the apostle comes to close grips with the universal and ever abiding problem of the sex life. In our own land in these post-War years this subject has come to be treated with public frankness at which our fathers would have stood aghast. In this there is both gain and loss. The gain is to be found where it is seen that the sex life is a natural process ordained of God, and is to be treated, so far as possible, with natural sincerity and not as a wholly sinful subject. The loss is terrific when public discussion, and especially public interpretation of the facts in novels and in theatrical displays, spring from and are conducted by beasts that have come under the sway of a perverted and corrupted personal attitude.

2. The foundations of the apostle's exposition of the subject are twofold. First, we must realize as we may translate verse 13 that "the body is not created for immorality, but for the service of the Lord; and indeed the Lord may be said to exist for the body." That is to say, we must look upon our animal instincts and functions as having their place in God's plan of life. They are none of them in themselves sinful, but on the contrary of divine origin and divine meaning.

3. But this is made more clear and even more impressive for the Christian man because his personality is deeply identified with the personality of Christ. Our bodies are even said to be "members of Christ." In other words, they are shrines of the Holy Spirit. At an infinite price were we (as it were) purchased when Christ died for us. It is in the presence of that sublime and heavenly fact concerning even our earthly being that we must look upon the passions and impulses of our bodily nature.

O Lord of all holiness and love, help us to love in holiness and to live in purity. For thy name's sake. Amen!

Sunday, 20th. 1 Corinthians 7. 1–11.

1. The apostle in the first six chapters has been dealing with certain situations at Corinth which he had heard of by report of those who knew the facts. Especially as to their discussions about their teachers, and as to the scandalous case of the man who broke the laws of marriage. Now he comes to deal with a succession of topics which had been mentioned in a letter received by him from the Corinthian Christians. We can see that these topics were mostly of a practical nature, arising out of the new relations which were created when a man came under the sway of the Lord Jesus Christ.

First he takes up the ever perplexing subject of marriage.

2. On that subject he first addresses those who were unmarried. We must remember that among the non-Christians it was not the custom for young people to know and love each other before marriage. Marriages were arranged wholly by parents. Love therefore necessarily meant something quite different then from what it does in a modern Christian land. Moreover, he was much impressed with the burden which marriage seemed to impose on a man who was eager to serve Christ with all his time and thought and with full freedom from all other cares. That is why he says to unmarried and widowed people: "It is good for them to abide even as I."

3. Nevertheless Paul "had no idea," as Dr. Dods says in his fine discussion of this chapter, "that marriage was a morally inferior position. On the contrary, he saw in it the most perfect symbol of the union of Christ and the church. But he thought that unmarried men were likely to be most available for the work of Christ." In fact, he makes the unmarried life a sacrifice, a self-dedication to the service of the gospel.

In our day, O Lord, guide the thoughts of all young and ardent Christians to do thy will and serve thy gospel before all personal considerations! Amen.

Monday, 21st. 1 Corinthians 7. 12–16, 25–28.

1. In verse 10 Paul has laid down a firm rule against divorce. In doing so it is significant that he says that his instruction is "not mine, but the Lord's." In verse 12, when dealing with a matter which had not confronted our Lord in his earthly ministry, the apostle says: "As to others I speak, not the Lord." This distinction seems to mean that on the general question he can rest on that definite teaching of Christ in which he sternly condemned the Jewish laws and practices concerning divorce, and even condemned the law of Moses as a mere temporary concession which his followers must ignore.

2. So he gives his personal advice on a subject which must always cause difficulty, especially in missionary lands. What shall be done when one spouse becomes a Christian and the other remains a non-Christian? At any rate, Paul says, the Christian must not divorce the other. If the pagan spouse chooses to divorce his or her Christian

wife or husband, no one can prevent it. Neither Paul nor any Christian has any authority there. Paul on the other hand does say that the Christian must set himself or herself, by all holy living and loving persuasion, to win the other to the faith and service of Christ.

3. Says Dr. Dods: "The chief merit of the whole passage is that Paul positively and expressly declines to judge others by himself, or himself by others. What is good for one man in this respect is not good, he says, for another; every man must ascertain for himself what is best for him. God needs persons of all kinds and conditions to effect his ends."

O thou who art Lord of all our lives, teach us what thy will concerning each of us as individuals may be, that we may serve thee in that way! In Jesus' name. Amen.

Tuesday, 22nd. 1 Corinthians 7. 17–24.

1. In those early days, when the converts to Christianity had no Christian social experience to guide them, much confusion of mind and many more or less serious errors were inevitable. Some evidently thought they should leave wife and children and be "separated unto the Lord." Later on some who did this went into monasteries, as if that were a holier life than the leadership of a home. And of course there was the pressing problem which was felt not only at Jerusalem but wherever Jews and Gentiles found themselves amalgamated in the Christian brotherhood. What should they do? Paul's answer was, Ignore your past differences of race and religion! For the believer in Christ his past religious beliefs and practices are dead issues. "Bury them forever and live together in Christ," is the apostle's cry.

2. One anxious question concerned the slave who had entered into the joy of spiritual freedom in Christ. His soul was emancipated from thralldom of sin. Should not that give him the right to freedom from physical and economic bondage? "Don't let that bother you!" said Paul. "If freedom comes your way welcome it, but remember that even as a slave you have a real and glorious freedom in Christ! Some day your master may join you in being a slave of Christ."

3. This was a dangerous political subject. For Paul to have taken any other attitude would have made him and every Christian who agreed with him criminals before the law. It would have obscured the real Christian message and ruined the church at once.

We thank thee, O Lord, who hast set men free from the bondage of sin and art giving freedom to all men! In Christ's name. Amen.

Wednesday, 23rd. 1 Corinthians 7. 29–40.

1. This matter of the married life had many phases. Some of those described in this passage are difficult for us to understand. For instance, scholars are quite divided as to the facts referred to in verses 36–38. We cannot be sure whether the reference is to a father and the question of giving his young daughter in marriage, or to a man who has a "spiritual bride" and wonders whether he should really marry her or cease his friendship with her. And Paul insists that even though there is no redress if a still pagan spouse divorces his or her Christian spouse, those who have become Christians must remain faithful to their partners, even though these remain pagan.

2. The main emphasis of the whole section is placed on the idea that the time is short. It seemed as if the end of the world might come at any time. Men must not live as if the conditions and relations in which they lived could last forever. "The forms in which human life is now moulded, the kind of business we are now engaged in, the pleasures we enjoy, even the relationships we hold to one another, pass away. . . . Whatever is temporary in our relation to the present world it is foolish so to set our heart on that death may seem to end all our joy and all our usefulness."

3. No doubt men and women who are unmarried can devote more time and thought and strength to any noble cause which in Christ's name they decide to serve. But they must not look down on those who choose in Christian family life to find the basis and inspiration for that service. For all people then and now the supreme question is, What would Christ have me do?

Heavenly Father, pour thy grace into all our homes, that parents may be utterly faithful and that children may hear thy call to every service of thy kingdom! In Christ's name. Amen.

Thursday, 24th. 1 Corinthians 8. 1–3.

1. The apostle now takes up another subject on which the Corinthians had asked his advice in their recent letter to him. It arose from their daily experience, and caused perplexity to some of their sensitive consciences.

The people around them, including of course their relatives and friends and business associates, were all accustomed to offer sacrifices to idols. Some of the flesh was eaten at the altar as part of the ceremony, some was used at home, some was disposed of in the market places. "Now," his friends demanded, "how are we Christians to behave in regard to meat offered for sale which has been at the altar of an idol, or in regard to meat of the same kind served at a private table, or even in a temple? If we eat it are we not involved in idol worship?"

2. The apostle deals skillfully with this troublesome problem. "You are right when you say in your letter that we Christians have a real knowledge about idols. We know that they do not exist, except as statues or in the imagination of their worshipers. Why, then, should we, with our superior insight, be troubled about this meat question? True," says Paul, "but people who boast of superior insight are apt to be conceited, to be puffed up. Then they act not wisely, but foolishly after all."

3. For, he goes on to say, the supreme law of our life is not knowledge but love. Love alone builds life into life, erects a temple worthy of the presence of God. It is not our knowledge or theory about God, but our love of God that counts with him. It is the lover of God whom God himself knows or recognizes as a man of the right kind. In this and all problems of conduct let us begin with our love of God, and then conceit will perish.

O thou who knowest us altogether, grant us such love of thee that we shall be humble in our desires! For Christ's sake. Amen.

Friday, 25th. 1 Corinthians 8. 4–8.

1. Paul is not blind to the difficulties of the situation. Society at Corinth is literally saturated with the worship of deities. There are many so-called gods and many so-called lords, and to them all some kind of worship is rendered which involves the offering of sacrifices, so that converts to Christ and his pure bloodless worship are in a hard case. Other religionists need not feel the difficulty, for it is not supposed that a man is disloyal to one deity because he eats meat that has been at the altar of another deity. But the believer in

Christ knows that these are unreal beings and that he cannot honestly share in any reverence for their ceremonial worship.

2. In verse 6 the apostle lays down the Christian position. Here is the foundation of all our theology, the essence of Christianity, the doctrine which distinguished the Christian church from all other forms of religion. It is clear, distinct, majestic. It is doctrine which no man has discovered, which no religious genius has given to the world. It is the revelation of God by God's own act, and the whole world is called upon to accept it or live without hope.

3. It is the doctrine that the living God, creator and ruler of the universe, who is before and above all that he has made, is made known in Jesus Christ our Lord. God has become our Lord in Christ. The eternal and inscrutable has entered into definite relations with mankind in the historic personality of Jesus Christ.

O Lord God, who has spoken in thy Son Jesus Christ, we yield ourselves to thee in his name and at the call of his love! Amen.

Saturday, 26th. 1 Corinthians 8. 9–13.

1. It is quite clear, then, that since the eternal God is known to mankind only in Christ, no one who sees and believes that truth can attach any value to idol-worship. The mere fact that this piece of meat was part of a sacrifice to an idol does not change its meaning for the Christian. For him it is still only food, and nothing more. The idea that it is in any sense sacred is false, and an insult to the one living God and his Christ.

2. But as a matter of fact not all the Christians at Corinth could see that as clearly as some of them did. It was a hard thing for many of them to break away from all the ideas and emotions which from earliest days they had associated with the worship of idols and with the meats which they had been taught by parents and priests to regard as sacred. They just could not break away completely from those old reverences, and so they could not bring themselves to eat consecrated meat as if it were unconsecrated, that is, as if its use at the altar meant nothing at all.

3. No doubt such consciences are "weak," Paul says, but there they are, and if I, who have broken with all those old associations, can eat such meat without any contamination, what am I to do? My "weak" brother cannot forget that it is consecrated meat, and feels that to eat it is to join in idolatrous worship, and so he abstains from it. Well, says Paul, for his sake I will abstain too. I will not by my example influence him to act against his conscience. I am free, and I use my freedom to abstain for his sake.

Let us pray that this noble spirit of self-sacrifice may animate us all in the problems of our day!

Sunday, 27th. 1 Corinthians 9. 1–3.

1. This chapter deals with the important general principle which he has particularly laid down for the guidance of those who have been perplexed by the question about Christians eating food which has been offered to idols. Christians, he says, may eat such food without fear of pollution, but in doing so they may harm other Christians: therefore, where there is risk of harming others they should forbear. And he goes on to illustrate this way of self-denial which he enjoins upon them by describing his own attitude on other matters besides that of abstaining, when it is expedient to do so, from sacrificial foods.

2. But he must meet an attack which he knows that some have made upon him. They have insinuated that he is so careful about his relations with the churches because he is not a true and full apostle like the original group. It seems to have been a generally accepted conviction that only those who had "seen Jesus" and were personal, immediate witnesses of the resurrection could have the authority of apostles. This is the challenge which Paul meets with such vigor in these verses. He has two proofs of his apostleship. First, he had seen Jesus Christ after the resurrection, and second, their existence as a church at Corinth is a seal of his apostleship. On that basis only can he pursue his argument.

3. In our day we must weigh carefully, open our minds sincerely, to the full meaning of this argument. Christianity could not have arisen at Corinth or at Jerusalem unless there had been credible eye-witnesses of the resurrection of our Lord. He lives: that is the foundation of our religion, our faith. It is the word of God to our world!

O Lord, who didst reveal thyself to thine apostles openly and gloriously, reveal thyself also in us by thy Spirit! Amen.

Monday, 28th. 1 Corinthians 9. 4–14.

1. There was one delicate subject which had given Paul much thought, namely, his financial relations to the churches which he founded. He insists and uses various arguments (7–10) to prove that the preachers of Christ have a right to be maintained by those to whom they minister in the gospel. He is not thinking of a salary, but of a

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subsistence wage, which was all that an apostle would dream of expecting and all that those whom he served could afford to give. But it was generally conceded that such a wage should be paid in some way or another. Where an apostle was married and his wife traveled with him, no doubt proving herself most useful in meeting with women where a man would have been prevented by convention from doing so, she also should be included in the plan of support.

2. It is a universal principle that a man who labors for service of others must himself be kept alive by a share in the fruit of his labors. That principle was recognized, Paul says, even in the law about the feeding of cattle. The ploughman and the thresher must hope to live by their work. But in this matter of spiritual values, surely gratitude will move men to see that those who have labored for their eternal good shall have some provision for their own temporal wants.

3. These truths are so obvious that they are universally recognized. Much might be said about their application in secular business as well as in the support of Christian work. Happy day it will be when everywhere financial relations are based on consciences that are illumined by the Spirit of Christ!

Let us pray that today fair wages may be paid by all employers!

Tuesday, 29th. 1 Corinthians 9. 15–18.

1. The apostle has been urging that his Corinthian friends should avoid offending the consciences of their "weaker" brethren by giving up the use of meat offered to idols. And he has cited his own example and that of others (12) who gave up the right to accept a living wage from the churchs in order to keep themselves free of all accusation of worldly greed. This makes it clear that he preaches the gospel not to make a living out of it, a reward in that sense, but because he is under a sheer compulsion to do so. But this compulsion is not a blind irresistible force. It is a trust, and the compulsion, the necessity pressing on him, is a moral compulsion, a necessity arising from his relations to Christ.

2. "What, then, is the pay that I get? Why, the pleasure of refusing any!" There is his boast; not that he is preaching the gospel, but that he is doing it without pay from those who ought to pay him for this supreme service if he would only accept it. But no, he will not accept pay. He longs only for the satisfaction of going on lavishing his pure love of the gospel upon the souls of all who will hear it.

3. There is danger in our day lest this glorious spirit be lost. The love of money can creep into the heart of a brilliant minister just as surely as into the heart of a captain of industry, and with even more deadly effect. Are there ministers who deliberately set themselves to make large and luxurious salaries out of their work as preachers of the gospel? Can they prove God's love on a cross to their people on those terms? God give us all the apostle's spirit and his joy!

O Christ, who didst for our sakes become poor, grant unto all who are in Christian service to flee from the lust for gold! Amen.

Wednesday, 30th. 1 Corinthians 9. 19–23.

1. Paul continues to dwell on his glorious freedom. He is the apostle of the enfranchisement of the human soul. No one has ever lived with such a sense of freedom and independence of mere human standards, finding the secret of a joyous life somewhere within himself and not in the dictates of convention or external legislation. Bred in Jewish customs, he chose to observe them when he was among Jews. With Gentiles, who were outside Jewish law, he ignored his racial traditions and lived like a Gentile. Of course he does not mean that he lived lawlessly. He was always under the law of Christ, and yet that is not a mere law: it is a principle of life, a fountain of joy. To love like Christ in Christ is at once perfect freedom and perfect conformity to the being of God.

2. First, he adopted this broad general policy in order that he might win souls. He knew that sympathy is necessary to that end. He must be at one with the sentiments and outlook of those whom he would gain for Christ, so far as those were consonant with his own honor and sincerity.

3. And second, in verse 23 he records that he adopted and carried out this policy not only that he might save some, but that he might become himself a full sharer in the gospel. It was because he saw God's love in Christ that he could be all things to all men, and it was that he might possess that love himself that he sought to love every man whom God loves.

O Lord of all love, grant that our hearts may be full of thine own pure and holy love for all souls and conditions of men! Amen.

Thursday, 31st. 1 Corinthians 9. 24–27.

1. Here is a famous passage in which the heart of the great apostle speaks out to us as if he were living with us now! How gloriously human and earnest and

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humble and confident he is! So human that he can recall to his Corinthian readers what they had so often seen at the famous Corinthian athletic contests. It seems almost certain that he must have seen what he describes here in such familiar and vivid terms.

2. The Christian life is a race for a prize. But look at those splendid men starting for a race in the stadium! They have been in training for ten months. Their food, their exercise, their indulgences have all been under strictest control. And now they start, knowing that only one can have the crown set on his head and that the crown will quickly wither and perish. But we, we are in a race where all may win if they simply reach the goal. God gives the imperishable prize to the slowest of all the racers if he but reach the goal.

3. Now the conditions, says Paul, are that I shall be as strict with myself as those runners. Nay, I may find my body demanding indulgences which I dare not grant. I will therefore treat it as a boxer does his opponent. I will hit it hard, again and again, until I lead it as the obedient slave of Christ in the way of life. For I too, apostle and herald of the great race to others, I too must obey all the rules which all must obey if I am to be pronounced a victor at the end of the race.

OUR BOOK TABLE

WINTER MONTHS ARE READING MONTHS

John Calvin: The Man and His Ethics

John Calvin is most widely known in connection with religion and theology, but Georgia Harkness, professor of Philosophy in Elmira College, considers that in his own day the impression made by his moral ideas was probably as great as that made by his doctrines. And it has been more lasting, she says, in that the Puritan conscience is in large measure the Calvin conscience, and his views on many social matters persist among Protestants to the present day.

Calvin was born over 400 years ago —in 1509—in Picardy, France. He early displayed both the intellectual and the personal qualities which made him a leader. At the age of 14 he entered the University of Paris. In due course he studied law, and though his own interest was always in the field of religion rather than law his legal training was of great value to him in his later life work.

Through several influences he became a Protestant about 1532–3. The first edition of his "Institutes of the Christian Religion" was published in 1536. In August 1536 he began his ministry at Geneva, "and Calvinism was born."

He became active along two lines, purity of doctrine and of living. The author gives a compressed but adequate account of his theological system of belief and practice, but devotes more space to his reform work. This was drastic, but strictly in obedience to God's will as he saw it and the Word of God as he interpreted it. The enemies he made drove him away from Geneva in 1538, but he was recalled in 1541. Thereupon he settled down to the task of making Geneva a "city of God." It was a time of struggle until 1555, but the last nine years of his life realized much constructive work and widening influence. He died in 1564, aged 55.

From the large quantity of his writings the author has distilled Calvin's ideas on numerous matters of everyday experience, such as domestic relations, middle class virtues, economic and political questions, as well as religious matters like sabbath observance, religious persecution, heresy. A modern flair is given to some paragraphs by subtitles such as Prohibition, Unemployment, Companionate Marriage. Calvin

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2. Bible and the Child, The	Morgan	.35
3. Calvin, John: The Man and His Ethics	Harkness	3.00
4. Down Goose Creek	Seeman	2.50
5. Epistle of Paul to the Ephesians, The	Erdman	1.00
6. Ethical Religion of Zoroaster, The	Dawson	2.25
7. From Confusion to Certainty	Merrill	1.00
8. Gandhi — The Dawn of Indian Freedom	Winslow and Elwin	1.50
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It is well that so notable a historical figure should be redrawn for today's readers, especially in his character as an active reformer who had the field and the power to carry his moral ideas into effect. However, as a Methodist and a Modernist this author is not fully in sympathy with Calvin's religious views.

JOHN CALVIN, THE MAN AND HIS ETHICS, by Georgia Harkness. Holt and Co., New York. 266 pages, illustrated. $3.

Religion in a Wider World

The need for a new Christian apologetic is widely recognized, and the attempt to meet it seems almost as extensive. The volume before us is another in the rapidly increasing series of those writings whose object is to set forth the reasonableness of Christianity in this present world.

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In the rest of the book the author applies his method of "the scientific approach" to three questions which he considers—and correctly,—of first importance just now. They are the relation of Christianity to the evolutionary hypothesis, the nature and authority of Jesus, and the meaning of faith.

The author is definitely a Christian. His conviciton that the phenomena of the spiritual life are as actual as those of the physical, and his assertion that "the gospel inheres much more in what Jesus was than in anything he said," place him among the real champions of the true faith.

His anxiety is for the many who are like the college students with whom as secretary of the Student Department of the Baptist Board of Education he has had much contact; who, he believes, are honestly bewildered by the apparent incompatibility of facts alleged by science and the teachings of Christianity. His discussion should prove helpful to this audience. ("Audience" is the word that instantly occurs to the reader, for the book is written in a style that is nearly conversational, including a tendency to repetition that adds force in oral discussion but tends to tedium in print.) But he agrees with other present-day champions of our most holy faith in protesting against theological discussion, ecclesiasticism, and a standard of orthodoxy.

Whether or not this is defence by capitulation the reader will have to judge, but it appears to embody the practically unanimous conclusion of the present-day apologists.—W. O. Shewmaker.

THE NEW DIMENSIONS OF RELIGION, by Allyn K. Foster. Macmillan Co., New York. 291 pages. $2.

The Evidence of Immortality

A lawyer and judge examines the evidences for immortality in some 14 chapters, and sums up in the last chapter.

He balances probabilities and considers the credibility and admissibility of the evidence. While science and philosophy cannot demonstrate immortality, they are, according to the author, equally unable to demonstrate the contrary. The analogies of nature, the conservation of energy in its highest form of personality, and the probabilities seem to favor the hypothesis that man will exist forever with God the eternal Father.

But all this is in the realm of reason. Are we shut in to speculation concerning the problem? No. There is a higher faculty than reason which lays hold of the unseen and of truths deeper than those revealed in science or philosophy. That imperial faculty is faith, which is both scientific and necessary to science. For every hypothesis of science finds faith indispensable. Faith is likewise indispensable to the hypothesis of immortality.

Here we may rest after wandering through the tangled maze of metaphysics and the changing theories of science. Where reason halts faith walks boldly forward. Where reason confesses, "I do not know," faith humbly says, "Lord,

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This rather extended study of the Beyond and the Hereafter examines not only all Biblical references and suggestions, but also draws upon other sources of knowledge and upon imagination. Such topics as the powers, activities and fellowships of the redeemed in glory are elaborated, as well as the glory itself and foregleams we get of it. "The Language of the Land of Glory" is a more unusual topic.

"The Way That Leads to the Gates" is an evangelical statement climaxing the author's earnest and glad convictions that underlie the whole study.

HEAVEN OR HELL—WHICH? A STUDY OF THE LIFE HEREAFTER, by R. C. Campbell. Fleming H. Revell Co., New York. 159 pages. $1.50.

Thirteen addresses on "Christ's sermon" on the Rich Man and Lazarus (Luke 16), treated not as parable but as revelation of facts. Death and immortality, the ends of a misspent and of a righteous life, heaven and hell, remorseful memories, the unanswered prayer,—these are among the topics that naturally arise in a consideration of the passage.

As the title indicates, the preacher's purpose throughout the series is always to lead his hearers to the wise choice. The several addresses are popular in style and content.

LET US KEEP LENT, by Gerhard E. Lenski. Harper & Brothers, New York. 104 pages. $1.

Dr. Gerhard E. Lenski of Grace Lutheran Church, Washington, D. C., urges the observance of Lent as a period of religious discipline, and shows how one may do it. A 3-page Introduction gives the meaning and asserts the helpfulness of Lent. Then he proceeds with a day-by-day portion of a couple of pages of devotional reading and suggestion.

This matter is grouped under weekly topics,—Drawing Near to God, Why Jesus Died, Dying He Lives, etc. Each day has a text, a meditation, several selections from the Bible and other books, and a prayer.

The book is full of matter calculated to generate devotional spirit and to help devotional practices.

BEAUTY OF THE BEATITUDES (THE), by J. W. G. Ward. Fleming H.

Revell Co., New York. 193 pages. $1.50.

We fancy that the term "Beauty" in the title was selected for the sake of alliteration, unless the word is given a comprehensive meaning. Dr. Ward's intent is to penetrate to the heart of our Lord's words and interpret their meaning for the modern world. He sees in the Beatitudes an emphasis of the importance of character, the one path by which genuine satisfaction and permanent happiness can be found.

The successive chapters reveal wide reading, careful thought and insight, a pleasing literary style. Dr. Ward has had a growing career as a preacher and lecturer. This book reveals something of his ability and powers.

FROM CONFUSION TO CERTAINTY, by Boynton Merrill. Pilgrim Press, Boston, Mass. 88 pages. $1.

A compact discussion, describing and analyzing first of all the day we live in, with its religious perplexity and moral confusion, then working up to certainty and joy and peace in conclusions that serve as stepping stones to ever higher levels of vision.

Three ways whereby to come at religious certainty are elaborated: conscience, or obedience to inner moral law; reason, the reinforcement of the mind; and faith or intuition, the "soul's invincible surmise." The nature and function of each are made clear. Dr. Merrill has a limpid style and a poetic bent that adds charm to his writing.

INTIMATE INTERESTS OF YOUTH, by G. Ray Jordan. Cokesbury Press, Nashville, Tenn. 164 pages. $1.50.

The author's view is that youth is probably more interested today in freedom than in anything else, and is coming into this heritage of freedom. He would define true liberty and guide youth aright. So he discusses the enthusiasm, the religion, and the enemies of youth: the latter including laziness, purposelessness, cynicism, materialism, indifferent selfishness. The true roads to happiness, pleasures, and the companionship of books are constructively suggested. Three chapters deal with the love affairs of youth, courtship, and marriage.

The substance of these 12 chapters has been given before high school and college groups. They seem calculated to arrest attention, and they give sound advice.

LUTHERAN HOUR (THE): WINGED WORDS TO MODERN AMERICA, BROADCAST IN THE COAST-TO-COAST RADIO CRUSADE FOR CHRIST, by Walter A. Maier. Concordia Publishing House, St. Louis, Mo. 324 pages. $1.50.

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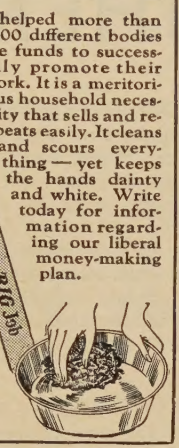

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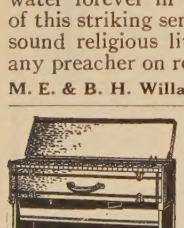

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SERMONS FROM THE PSALMS, by Clovis G. Chappell. Cokesbury Press, Nashville, Tenn. 215 pages. $1.75.

Seventeen sermons by an outstanding preacher in the Methodist Episcopal church, South. Vigor of thought and perception of spiritual values are combined with definite applications of passages in the Psalms to present experiences.

TAMING OUR MACHINES: THE ATTAINMENT OF HUMAN VALUES IN A MECHANIZED SOCIETY, by Ralph E. Flanders. Long and Smith, New York. 244 pages. $2.50.

The author surveys the history of civilizations, and ends on an optimistic note. He believes the economic sector is the weak point in the present civilization of Western Europe and the Americas. But no previous civilization has possessed the required resources of intelligence, experience, energy and good will to attack the problems. Why evade or deny the project? Why be doubtful of the outcome?

UNIVERSE WITHIN (THE), by Frederick F. Shannon. Fleming H. Revell Co., New York. 186 pages. $1.50.

Dr. Shannon has filled a commanding pulpit in a Chicago theater on Sunday mornings for 12 years: and of these his sermons have been broadcast for nine years. Of the nine chapters in this new volume four were addresses delivered on special occasions elsewhere.

The sermons are characterized by Christian thought from Bible settings, choice language, human quality that finds the reader. The universe within is the subject of two chapters, the text being Luke 17. 20, 21.

WAY OF A MAN WITH A MAID (THE), by Clarence Edward Macartney. Cokesbury Press, Nashville, Tenn. 176 pages. $1.50.

This rather odd title, derived from Proverbs 30. 19, introduces the reader to a dozen Sunday evening sermons which consider cases found in the Bible of the relations of men and women. The variety in their relations enabled the preacher to expound Bible teachings on a number of live questions of today affecting the sexes. Abigail and Nabal are treated as Beauty and the Beast. Vashti and Ahasuerus resound with a woman's "No!" Samson and Delilah warn of strength profaned. And so on, with subjects pleasing or full of warning, until in the closing chapter contact with our Lord means woman redeemed.

If light from the Bible was sought by preachers for other current problems in this way and relayed to their congregations it would be all to the good.

WHAT IS THERE LEFT TO BELIEVE? by Herbert Parrish. Sears Publishing Co., New York. 277 pages. $2.50.

Discursive discussion by a former Protestant Episcopal rector, in which all the old orthodox Christian beliefs seem to be discarded as no longer believable. The last chapter has the same title as the book, but it is hard to get anything tangible, though the author does say there is more to believe than ever.

PATHS TO THE PRESENCE OF GOD, by Albert W. Palmer. Pilgrim Press, Boston, Mass. 105 pages. $1.

President Palmer of Chicago Theological Seminary harshly rejects the older Christian beliefs in favor of the newer thought of today. The paths to God he describes are nature, science, humanity, worship, Jesus. He quotes a lot of poetry.

AMONG NEW BOOKS

Acts of the Apostles (The), by W. G. Scroggie. Harper & Brothers, New York. 187 pages. $1.25.

"'Aunt' Emily," by Richard W. Lewis. Good Books Co., Siloam Springs, Arkansas. 60 pages. 50 cents.

Ceaseless Circle (The), by John L. Gehman. Fleming H. Revell Co., New York. 157 pages. $1.50.

Day of Worship (The), edited by William W. Davis. Macmillan Co., New York. 164 pages. $1.

Heaven or Hell—Which? by R. C. Campbell. Revell. 159 pages. $1.50.

In Remembrance of Me, by Edward J. Rees. Cokesbury Press, Nashville, Tenn. 144 pages. $1.

Jesus Through the Centuries, by Shirley J. Case. University of Chicago Press, Chicago. 382 pages. $3.

Message of the Fourth Gospel (The), by Elbert Russell. Cokesbury. 200 pages. $1.50.

Not Only War, by Victor Daly. Christopher Publishing House, Boston, Mass. 106 pages. $1.50.

Out in the Country, by Hazel V. Orton. Friendship Press, New York. 136 pages. Cloth $1; paper, 75 cents.

Parenthood and Civilization, by George H. Donahue. Christopher. 74 pages. $1.50.

Pew Preaches (The), by William L. Stidger. Cokesbury. 251 pages. $1.

Pilgrim's Progress (The), by Wade C. Smith. Harper. 104 pages. $1.50.

Sermon on the Mount (The), by C. G. Chappell. Cokesbury. 227 pages. 75 cents.

Soul Reveries, by Charles L. Goodell. Revell. 180 pages. $1.50.

Spiritual Pilgrimage of St. Paul (The), by Frank H. Ballard. Harper. 158 pages. $1.50.

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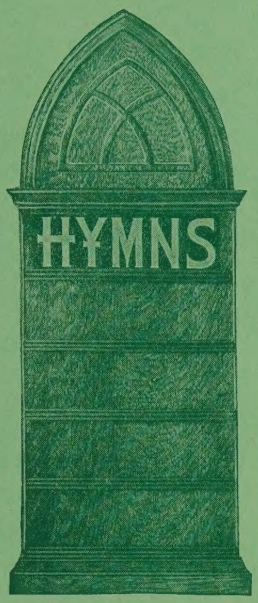

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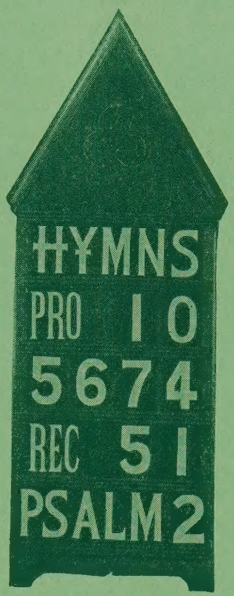
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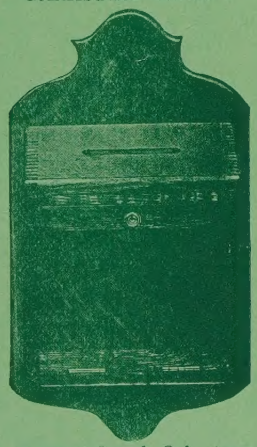

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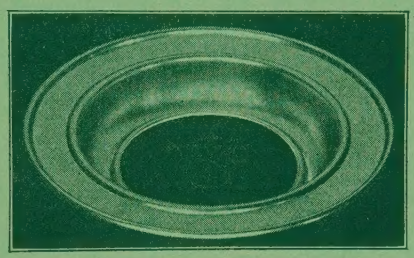

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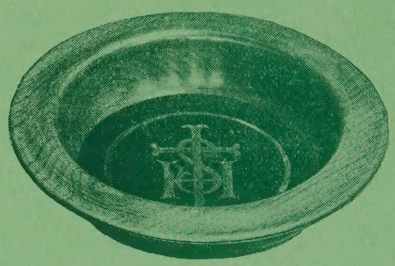

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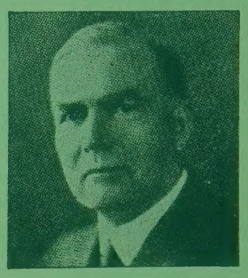

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